

Church Management

VOLUME XXXI

NOVEMBER 1954

NUMBER 2



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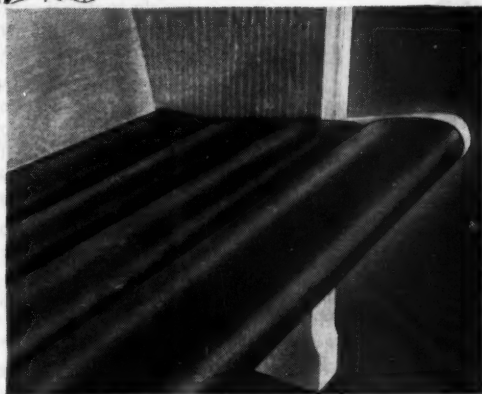
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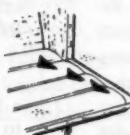
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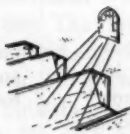
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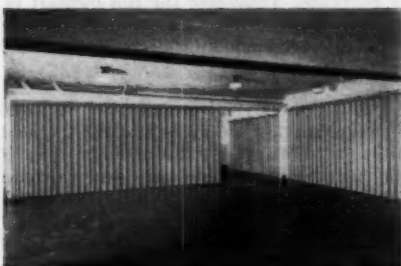


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Selected Short Sermons

by Earl Riney

God can light up the darkest valleys and make them resplendent with angel visions.

The Christmas tree has taken the place of the altar in too much of our modern Christmas observance.

The message of Christmas is that the visible material world is bound to the invisible spiritual world.

Every twelve months of the year the earth is touched anew with kindness as it remembers the glorious coming of this One who was the fulfillment of God's promise and purpose.

To this day it remains true that there is no place for Jesus in the inn. The inn represents the circle of our interests, the customs of the earth, the policies of nations.

A conflict between a sense of duty and the protection of a sense of importance drives a person into physical incapacity.

You don't have to agree with everything the other fellow says, but willingness to listen makes him know that you understand his point of view.

The ability to remain calm when the other person disagrees with us is the loftiest human accomplishment.

Being human, never ask Heaven for a life free from sorrow; ask for courage to endure.

As for our greater delights, our homes and families, our achievements and successes—a man pays a whole life time for such happiness.

The longer the time you stay young, the shorter the time you will be old.

When a man is discouraged, he may lose his ambition, his drive, his courage to face the future, and even his most sustaining ideals.

The man or woman who can honestly say that he enjoys his happiness to the fullest is as wise as he is rare.

Editorials

The Minister's Income

A recent issue of *Nation's Business** carried an article which gave a most distressing picture of the economic sacrifice of the clergymen of America. The authors, June and Jhan Robbins, pictured the average clergyman as overworked, underpaid, poorly housed, and financially embarrassed. It referred particularly to the Protestant clergymen. Perhaps the article in this business journal may do some good. It is well that laymen appreciate the need for proper support of the clergy. But we hope that few preachers read the article. Too many of them, at the present time, are laboring with an "under-dog" complex. It is not going to help the situation by having them feel more sorry for themselves.

Most articles of this kind are written by kindly people who wish to help the "poor preachers." It is easier to write articles than to organize the business administration of the local church so they pass the blame on someone else. Most articles which we have read have been handicapped by a pious inhibition which does not permit the authors to critically examine the question.

It is undoubtedly true that many ministers are underpaid. But quoting average figures is not the answer. Among the Protestant churches there are many small organizations that do not support a full time minister. A supply pastor serves them on part time at part time pay. This brings down the average considerably. Then there are still Protestant religious denominations which feel that the minister should receive no pay. They follow the example of Saint Paul who did more than any other one person to found the Gentile Church. He preferred to work with his own hands that his churches should not be burdened with his own support. He probably did a good job of both preaching and tent-making.

Again, it may be true that there are some preachers who are getting much more than they are worth. There is no job in the world where one can loaf, without censorship, as much as in the Christian ministry. The preacher makes his own work hours—and perhaps, some are dishonest in computing their working time and efforts.

*July 1954.

I had a caller a number of years ago who thought he had a great story for *Church Management*. He had achieved, he thought, a great accomplishment. He had not missed a home game of the Cleveland Indians for ten years. Not alone had he used his free pass to see every home game but he made a practice of taking his portable radio with him so he could get the radio description of the game. He had a beautiful 8" x 10" glossy print of himself with the radio. He felt that he had a feature story for *Church Management*. I did not want to publish it and had to tell him why. Too many people now think that a preacher has little to do. When a metropolitan pastor could attend every home game of the Cleveland Baseball Club, that was certainly delicious confirmation of the prejudice. Preachers are carrying enough burdens without publishing a story of this kind.

I have taken this story from my file of fact stories of ministerial stupidity scheduled for posthumous publication. I think that here is a good example of a minister who was not worth the salary he was receiving, no matter what that might have been.

The Robbins put the house rent which the minister gets in addition to his cash salary at thirty-five dollars per month. I would put it nearer one hundred dollars per month. That gives a substantial addition to the reported average salary. Better add to this the fact that this income is not taxable as federal income tax. That makes it worth twenty per cent more on the average. The Robbins agree that the average minister may get as much as two hundred dollars per year from funeral, wedding and baptismal fees. Practices differ, of course, but I would place the average higher.

The Robbins say nothing about the free country club membership, reduced fares on railroad trains, discounts at merchandise stores, free medical services and other things of that nature which many ministers enjoy.

Yet, taking all of these things together, I am still for higher salaries for the clergy. I do not think that he should get it simply because he is a minister but because he earns it by honest toil. I think that the right way to get it is to so organize the church and so project his personality into its work that he will be paid what he is worth. We do not need a socialized or subsidized ministry; we want one where the laborer is worthy of his hire.



Proposed Temple Baptist Church, Fullerton, California, to be erected on a five acre sloping site. Woody Hodson is the minister and Hodgdon & Ellerbrock, Newport Beach, California, the architects.

Ministers should not be suppliants at the trough of the prosperous. The courageous pastors never have been and never will be. The real prophet will not kiss the hand which offers him a trip to Europe or a new automobile, nor will he turn his back on any individual simply because he is rich. He is the servant of the church, of course. But that church has resources and if rightly organized can give him, not alone a living wage but a substantial professional income. He should aim to be worthy of it.

I do not feel as bad in writing this story as the text may suggest. Much progress has been made in eliminating the minister from the traditions of the Victorian parson who flitted from tea cup to tea cup, without a conviction of his own. We have come a long way since then. The buffeting of our new day have taken their toll of social niceties and much of the fiction of the minister as a holy man has vanished. But in its place has come the good student and aggressive pastor, who is among us as one who serveth.

My guess is that these clergymen are not as anxious to have stories released about the impoverished clergy as they are to have publicity on the growing church. It is the latter type of publicity which will serve the clergy and their Christ.

How Much Does It Cost to Give One Hundred Dollars?

HOW much does it cost to give one hundred dollars to the church? That, it seems, depends upon your income. Uncle Sam now permits one to deduct

from taxable income, gifts up to thirty percent of one's income. The income of many church contributors is so small that they take the blanket 10% reduction, so they save nothing on the giving to the church. But as income goes up the cost of church contributions go down. On every dollar you contribute you save the tax on that dollar.

So, if you are in the \$5,000 class your gift of one hundred dollars will cost you but \$80.00; if your taxable income is \$25,000, each hundred dollar you give will cost you but \$70.00.

If it is your corporation which is giving the hundred dollars, and your corporation nets over \$25,000 per year, the cost to the corporation is \$48.00; if yours is a small corporation, netting less than \$25,000, the cost is \$70.00.

Leaders might be interested in seeing the table based on the present tax rates. If you have people with large incomes in your church you will be able to show them that they can give substantial amounts at a rather low cost.

Gross Income	Tax Rate	Cost per \$100
\$ 5,000	20%	\$80.
\$ 10,000	22%	\$78.
\$ 15,000	26%	\$74.
\$ 20,000	30%	\$70.
\$ 25,000	34%	\$66.
\$ 30,000	43%	\$57.
\$ 50,000	59%	\$41.
\$ 75,000	65%	\$35.
\$100,000	72%	\$28.
\$165,000	80%	\$20.

The income tax rate for corporations is 30% for small corporations with net incomes of less than \$25,000; 52% for corporations with incomes of more than \$25,000.

The Ancient Order of Seekers

A Christmas Sermon with Prayers by

J. RICHMOND MORGAN*

Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying, "Where is he that is born King of the Jews, for we have seen his star in the East and have come to worship him." Matthew 2:1-2

* * * *

THE millions who gather in the churches this morning are seeking something. When the element of search is taken out of life, little is left. We seek proficiency in our chosen work, happiness, protection against sickness and old age, and that quality of soul which will guarantee our eternal felicity.

Hide and seek is played all over the world.

That is as it should be, for children must learn that they must seek if they would know the joy of finding.

Later comes the attraction of such books as *Treasure Island*, for a boy must learn that all treasure is hidden.

Later comes the love of detective stories with their mysterious secrets and and the lure of unraveling them.

Later comes the student period and its search for knowledge in school and college.

Then the search for the proper place of service and happiness.

Finally the search for the eternal home beyond the horizon of time.

Indeed, one of the essential distinctions between men may be observed here. The successful man has usually taken time to clearly define the thing he seeks. He knows his goal, aim, purpose and makes everything contribute to that end. The unsuccessful man wanders and trifles, seeking something but he knows not what, and while he may accumulate a heap of disjointed and entangled substance he has not created for himself one outstanding characteristic which gives him distinction and prominence among his fellows.

*Minister, The First Congregational Church, Peru, Illinois.

Discovery Comes in One of Several Ways

I. Sometimes the Great Discovery is made by luck.

Glass is said to have been discovered by luck and not by deliberate research which grew out of a conscious need of glass. The story is that a company of Phoenician sailors landed on the coast of North Africa. Amid the wastes of sand they were unable to find stones upon which to set their kettles. Taking lumps of saltpetre from the cargo of their ship, they set their cooking utensils on them. The saltpetre melted under the heat of the fire and mingled with the sand. It cooled and hardened into a clear, transparent substance—and man had discovered glass.

II. Luck Plus Perseverence

Sometimes the discovery is made by luck plus perseverance. Nature rarely gives something for nothing, and what seems like accident may be the reward of persistent search.

Mme. Curie stumbled upon radium when seeking something else, but the discovery was no accident. The trained, scientific eye of Mme. Curie instantly realized that she had found a treasure far more precious than what she sought. The appreciation of the value of radium was no accident.

Newton reached his conclusions about gravitation by seeing an apple fall to the ground.

Apples had fallen a million times, but the inquiring mind that asked why the apple travelled downward rather than upward was no accident. The discovery was made by accident plus the prepared mind and the persistent search.

III. Happening Designated by God

Other great events happen as though men played no decisive part in them. It is as though they were designated by the God who stands back of the world.

The history of the world is spangled with what seem to have just hap-

pened by caprice or chance. But a deeper appreciation of their strange outworkings always reveals them as the timely, orderly movements in governed progress. The night Pharaoh dreamed a dream, and the butler remembered that a captive named Joseph was reputed to be able to interpret dreams was the beginning of a plan that led a people from Egyptian captivity and freed the nation that gave the world the greatest single idea that has yet been evolved, the possible redemption of the world by the blood and sacrifice of men. When Columbus felt his way over an unknown sea, it was the movement of the birds that persuaded him to turn his course southward. There began the plan that turned Spanish civilization and Roman Catholicism into the southern continent and saved the north for Protestantism and English civilization.

It is not enough to say that these results are the mere accidents of chance. They must rather be regarded as the fragments that properly fit into the grand mosaic of God's plan.

IV. Discovery by Conscious Effort

There is yet another method of discovery—discovery by conscious effort.

The Wise Man Method, which brings us back to the Christmas Story. It was Wise Men who said: "Where is he that is born King?" Fools may discover things by luck, but wise men go out consciously and deliberately to search for their King. "When Jesus was born in Bethlehem there came Wise Men, seeking and saying, 'Where is he that is born King?'"

Wise men they were who gladly sacrificed to make the search. They left home and kindred to set out on the long and tiresome journey. They had crossed deserts and forded rivers. They had probably expected to find Jerusalem rejoicing because a King was born, but

men were trafficking and children were playing as though nothing had happened. Leaving the desert they perhaps hoped to find the road filled with singing pilgrims journeying to see the King, but the roads were empty and they found nothing but new reasons to depress them. With splendid courage they travelled on, for they were Wise Men who knew their need, and deliberately, desperately, confidently they continued the search.

Men Are Seeking The Christ King.
Consciously or otherwise everyone is seeking something worthy to rule life.

Where the sun shines in the street
There are very many feet
Seeking God, all unaware
That their hastening is a prayer.
Perhaps these feet would deem it odd
(Who think they are on business bent)
If someone went
And told them, "You are seeking God.

Mary Carolyn Davies

Are we depending upon accident, expecting something to happen whereby we shall stumble into acquaintance with God? Wise men do not seek that way. Wise men put conscious effort into the search for only thus the King is found.

Detecting the King

You will observe that when wise men seek a king they know a King even though he be but a new-born child wrapped in swaddling clothes and hidden in an ordinary barn. That is worth learning because there are so many kingly things near at hand that skip our attention.

Sir Galahad had to learn this. The beggar he passed at the city gate knew all about the Holy Grail that the gallant knight was going out to seek. The beggar was still there when Sir Galahad returned. Well, that's the idea of this Christmas story. These were men wise enough to know a king when they saw a king. They were no mere beclouded star-gazers, but intelligent seekers who, while others saw nothing but a child in an improvised bed of straw, they saw a king because they sought a king.

What kind of a Christ do we seek, a babe or a king? What do we expect to find at Christmas, an opportunity to play baby; to give and get a few gifts; to eat a little more rich food; to indulge the emotions in a few songs about silent nights and open heavens and singing angels?

Or will we seek the Kingly Christ and bring to him our real gifts of

GOLD—representing business, industry, commerce and wealth and offer it all to his control?

FRANKINCENSE—which is the sweet smelling perfume representing pleasure, gaiety, play and leisure, and offer it all to his control?



MYRRH—which is the incense used over the dead, representing sadness, tragedy, worry, pathos of life, and offer it all to his control?

What kind of a Christ do we seek? The Christ who performed a few miracles and did a few kindly deeds, but was unable to hold his own and finally went down to defeat and died the death of a common malefactor to satisfy the spite of a few advocates of the Status Quo?

The Humble Christ, who begs our patronage and is flattered when we give him an occasional hour of our time or tip him a little of your left-overs to be used to save his name from perishing from the earth?

The Christ whom men have decorated with comely beard, white robe,

slender hands, who spent his time telling stories and holding picnics on the lakeside?

Wise Men Seek a King

"Where is he that is born King?" Born King. King of my life. King of my love. King of my time. King of my purse. King of my soul. Born king—my King!

Meek as a lamb and gentle as a mother, yet born King. "Thine is the glory and the majesty and the power." "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Mighty God, the Everlasting Father, the Prince of Peace.

Born King! Not a mere presence

meekly soliciting the suffrage of our pity. Born King! He demands our obedience. King, who shattered the grave at his word and the heavens open before the majesty of his voice. Is this the king we seek?
 "O Come Let Us Adore Him, Christ the Lord."

A CHRISTMAS INVOCATION

ETERNAL Father, Thou who didst declare thy good will to the world in the first great Christmas gift, the gift of thy Son, we meet to bless thee for the recurrence of this holy season which disposes our hearts to thy worship, and we gladly share in the world-wide homage which unites us in fellowship with those who seek the coming of the King.

We feel our kinship, not only with the angels which sang over thy birth, but with all who still hear the Song in the Night, though it be faint and far away.

We remember those who anticipate Christmas in strange places, far removed from the deep and dear attractions of home.

And for those upon whom this enchanted season throws a shadow of years and friends gone far beyond recall, we pray our prayer of hope.

Teach us all to light candles of patience, kindness and grateful memory and may they send their light into the grey and sombre places of our lives.

And as we think of friends, both old and new, at this kind time of friendship, may we learn how far love can travel and how close love can bind.

May the Son of God, Brother of man, the Wonderful, Counsellor, the Mighty God, the Prince of Peace, the Everlasting Father find permanent abode in our lives because our hearts have become the new Bethlehem of the new Incarnation of the Son of God. **AMEN.**

CHRISTMAS PRAYER

O THOU for whom the prophets looked and weary Ages waited, we join with the pilgrims of many lands and periods and come saying "Where is he that is born King?" Thou art the desire of the nations for despite its follies the world is strangely seeking one able to subordinate its will and unite it with thy Eternal Will.

We thank thee for the message of Christmas. Thou didst come to us as a child, yet we long for something more. Deep needs and strange hopes move in our hearts and give purpose to our lives and motive to our prayers.

Can it be that a further revelation of thyself is impossible until men purge their passions, clarify their thinking and make room for thee in the inn of their interests?

Can it be that we have desired thy coming but have been unwilling that

thou shouldst come in, through and by us?

Can it be that we have prayed "Thy will be done" only to continue to fight thy will and defy thy purpose?

Make us understand that thou hast really come and teach us to walk in the ways of humility and peace.

O thou who didst promise peace and good will, we lament the fears and suspicions that arm man against man, class against class and nation against nation.

We are troubled over our failure to find a common Master upon whom we may and should unite.

We are saddened to know that even in this bitter day we remain divided in our interests and indifferent to our duty.

May the spirit of the First Christmas which united angels, shepherds and wise men return to help us in our need for unity, understanding and peace.

Kindly Father whose gifts we all enjoy at Christmastide, when we sing of open heavens and chanting angels, may we see the intimate meaning of this holy season. Increase our love of family and home; save us from narrow thoughts, vain hope and inordinate desire; deepen our appreciation of friendship and fellowship; forgive our enemies and help us to forgive them; soften our hearts, sweeten our sources and consecrate our joys.

May we come as little children to the manger of innocence where our poor hearts may become the new Bethlehem of the new incarnation of the Son of God. **Amen.**

Holy Communion Observed In Unique Service

HOMER C. AKERS, minister of the First Presbyterian Church, Portales, New Mexico, recently used an unusual service in observing Holy Communion. It may suggest ideas to other ministers and therefore we are reprinting the service as it appeared in the Church's Bulletin:

This morning we share in our Mid Summer observance of Holy Communion. The very word "Communion" suggests that the Christ desires to meet us at this hour and commune with us. Let us reverently seek his presence and his ministering love in the fellowship of this hour.

He is here for all who have the faith to believe and the willingness to reverently and eagerly seek his presence.

WE COMMUNE WITH CHRIST IN THE SINGING OF HYMNS

Prayerfully as the choir leads us and without announcements let us sing the first stanzas of the following hymns:

What a Friend We Have in Jesus . . . 224
 I Bind My Heart . . . 169
 Breathe on Me Breath of God . . . 123
 More Love to Thee O Christ . . . 168
 Here, O My Lord, I See Thee Face to Face (1st two stanzas) . . . 240

WE COMMUNE WITH CHRIST IN SILENCE

WE COMMUNE WITH CHRIST IN John 3:16

Let us repeat together:

For God so loved the world that he gave his only begotten son that whosoever believeth on him, should not perish, but have everlasting life.

ANTHEM: "God So Loved the World" Stainer

WE COMMUNE WITH CHRIST IN THE MORNING OFFERTORY

The Offertory Prayer
 The Offertory
 The Doxology

WE COMMUNE WITH CHRIST in the Meditation "With desire have I desired to eat this passover with you". Luke 22:15.

WE COMMUNE WITH CHRIST IN MUSIC

(Anyone desiring to join the Church this morning may signify that desire by taking the front seat during the organ music)

WE COMMUNE WITH CHRIST AND HE WITH US IN THE OBSERVANCE OF THE HOLY COMMUNION

The Ascription
 The Shepherd Psalm In Unison
 The Invitation
 The Reading of the Institution of The Lord's supper
 The Prayer of Dedication
 The Hymn Response by the choir 239

THE BREAD

Meditation Moment: Let us sing the first stanza "Break Thou the Bread of Life" 132

THE CUP

Meditation Moment: Let us sing the first stanza of "Rock of Ages" . . . 147

THE BENEDICTION

The Hymn: "God Be With You" . . . (first stanza) 14

POSTLUDE

Worry, is such a source of mental tumult and disaster, is simply a reflection of unsolved problems fleeting round in your mind.

Before taking a course of action, ascertain the real reason in your own mind.

Bells of Christmas

GEORGE LITCH KNIGHT*

BELLS and Christmas are virtually synonymous. The secular "Jingle Bells" is as well known by children and grown folks as is "Silent Night" or "O Come, All Ye Faithful." Along with evergreen, holly, Santa Claus, candles and mistletoe one expects to see varieties of bells in holiday decorations.

One of the best-known Christmas poems is that of Tennyson, commencing: "Ring out, wild bells, to the wild sky." In his great elegy, "In Memoriam," the chimes of Christmas, the "merry, merry bells of Yule," and the bells' glad greeting of the New Year figure prominently. Other poets have featured bells. Edgar Allan Poe's "The Bells" is both inspiring and delightful. Nearly every student of English Literature recalls, "The curfew tolls the knell of parting day," first line of Thomas Gray's "Elegy." Shakespeare referred to the knell in his seventy-first sonnet; he also referred to a deranged mind as, "Sweet bells jangled out of tune and harsh." A casual perusal of the major English poets would indicate a genuine familiarity with bells and bell lore.

But the bells referred to by the poets are virtually unknown in many of our suburban communities. For in our own Ridgewood there are but two genuine church bells in real belfries! Of course, proximity to New York City has given opportunity to hear bells and chimes there, including the great carillon of Riverside Church.

Bells provide a fascinating study of the history of religious thought and expression as well as the very history of civilization itself. The value of church bells and chimes has been recognized in the past few years and there has been an increasing number of amplified electronic tower chime arrangements in churches large and small. But no re-

corded bells can ever adequately replace genuine church bells. This is one of the reasons why our West Side Presbyterian Church in Ridgewood has purchased a set of twenty-five handbells for use by the young people of the church both in instruction and for participation in the worship of the church.

The handbells purchased by the church were cast by the famous White-chapel Bell Foundry which was founded in 1570! Robert Mot set up the foundry and among his famous products are the fifth and seventh bells of Westminster Abbey, cast in 1583 and 1598 respectively. Along with his bell casting he found time, according to some ancient records, to make cannons for Queen Elizabeth's ships of war at the time of the Spanish Armada. The American Liberty Bell was cast in this foundry in 1752.



An ancient cut showing King David playing handbells.

The use of handbells dates back to the Egyptians who were known to have used them at festivities of Isis and Osiris. References in the Old Testa-

ment, particularly Exodus 28: 31-35, indicate the use of bells in the Hebrew priests' robes, and tradition has it that even King David was adept in bell ringing. *Tintinnabulum* was the term in Roman classical usage to describe the tinkling of a little bell; in this sense we find references in Plautus and Suetonius. The Greek word *Kodon* appears to be the equivalent of the Roman term, and was used in the writings of Euripides, Aristophanes, Plutarch, Virgil, Ovid, and Thucydides. In a somewhat historically dubious source it is stated that St. Ephrem at the end of the fourth century mentioned a "clapper" as a call to worship. Jerome, in the early fifth century, referred to bells in connection with Christian usage. To Paulinus, Bishop of Nola in Campania, is given credit for originating church bells as we know them about 400 A.D. Thus, in Italian terms, *nola* is a bell too small for placement in a bell tower (and, in every case, a handbell), and *Campanae* are the large tower bells. A tower adjacent to the church in which the bells were housed became known as a *campanile*. The Italian word *campana* is still used for bell; the French and German words, *cloche* and *clocke*, are words derived from a Teutonic root, which is supposed to have given us the word *cloak* from the bell-like shape of the garment. The evolution of the word *clock* reflects the connection between the timepiece and the bells used to strike the hour.

Our word *bell* is thought to have come from an Aryan word *bhal*, through the Anglo-Saxon *bellan* which actually means "to roar" or "to bellow," and the word *bull* is from the same root. The first idea of the Romans on the subject was of a little instrument which tinkled (*tintinnabulum*), and the early English thought in terms of a swaying mass of metal that boomed and roared.

That bells were established in English Christian use would be implied by Ingulphus, the chronicler of Croyland Abbey, who mentioned a peal of bells there in about 960 A.D., and he makes

*Assistant minister, The West Side Presbyterian Church, Ridgewood, New Jersey. This article originally appeared in *The Bulletin of the Woman's Club, Ridgewood, New Jersey*. It is reproduced here by special permission.

the assertion that England then had no peal to match its tone, implying that there were other churches with more than a single bell.

Purpose of Bells

The main purpose of the bells or a "peal of bells" in the belfry of a church was to call the people to church at appointed hours. Tolling or ringing the bell or bells of the church was an important and jealously-guarded function of the persons chosen or elected for the task. Various occasions have been noted for use of the church bell. The "Passing Bell" was rung as the soul was passing from the mortal body to remind hearers to pray for the repose of the soul; superstitions early surrounded this tradition, one of them that the sound drove away evil spirits who were waiting at the bedside of the dying person. In one of John Donne's familiar quotations this statement occurs: "So, do not seek to know for whom the bell tolls; it tolls for thee." Nowadays the "Passing Bell" is tolled after death, signifying the recent departure of a soul. Usually three strokes tell that it was a man, and two a woman. A variant of this is three times three and three times two, and the old saying "nine tailors make a man" is actually a corrupted form of "nine tellers mark a man," since these tolls on the bell are often called "tellers" or "tailors." Dorothy Sayers, a contemporary English writer, used this bit of folk-lore as the basis of a first-rate detective story.

The "Ave Bell" was so called because at the sound of the "Angelus" people were ordered by Pope John XXII (1316-34) to say three *Aves*. Later this ringing led to a re-naming as the "Gabriel Bell." The "Sanctus Bell" was customarily hung so as to be heard by those outside and in the church, and it was sounded at the Office of the Mass as the priest said the opening words of the *Sanctus* ("Holy, Holy, Holy, Lord God of Sabaoth . . .") in order that all who heard it might kneel reverently in adoration. In many places it was customary to ring the "Sermon Bell" to indicate in churches not accustomed to weekly preaching that there would be a sermon after service that morning.

Shakespeare, in *King John* (Act III, sc. 3), refers to the ancient practice of cursing by "bell, book, and candle." When a solemn curse was to be pronounced, the officiating priest stood either at the altar or pulpit. Having received his book of offices, a cross was placed beside him, and candles lighted. After a denunciation there followed an excommunication, after which he closed the book violently, the candles were blown out, and the bell rung. It was probable that a handbell was used. Cursing by bell, book, and candle was abolished during the reign of Henry VIII.



An early engraving of handbells in a monastery.

Bells became associated with the regular recitation of prayers in monasteries at an early time. The *signum* bell called all within its sound to times of prayer. These were: Laudes, 3 A.M., Prime, 6 A.M., Tierce, 9 A.M., Sext at noon, Nones, 3 P.M., Vespers, 6 P.M., Compline, 9 P.M., and Matins at midnight.

Church bells have not only been used for religious purposes. They have always played a part in national or local rejoicing. Their use for indicating fires is reflected in an oft-quoted rhyme:

*When backwards rung, we tell of fire,
Think how the world shall thus expire.*
The "Curfew Bell" was probably established by King Alfred, who ordered that a bell should be rung at nightfall as a signal that all household fires should be deadened or put out. William the Conqueror enforced the regulation, but for different reasons. The "Pancake Bell" was rung on Shrove Tuesday at noon to call the people to confession for the last time before Lent began. The housewives made pancakes in order to use up all fats and drippings. When the bell rang, it was a signal to commence frying them.

Along with the use of bells in Christian churches there grew up a great body of superstition and legend concerning them. It was believed that the ringing of bells could drive away evil spirits, and since these same spirits were supposed to be causing natural disturbances and storms, it was not uncommon to have the church bells rung. This would account for the quaint inscription on a bell dating from the early medieval period: "Fulgora Frango,

Dissipo Ventos" ("The lightning I shatter, the hurricane scatter.") Another inscription reads: "Voce Mea Viva Depello Duncta Nociva" ("With my living voice I drive away harmful things"). This is inscribed on a bell in Cornwall, England. In some northern European villages the church bells were tolled all night through on All Hallows' Eve (our Modern Halloween) to frighten away the evil spirits who were returning on the night before All Saints Day.

Perhaps the most extreme superstition in the use of bells was in 1456, when Calixtus III ordered that all the bells of Europe be rung to frighten away Halley's comet which was believed to be connected with Mohammed II, who had just conquered Constantinople. The comet left, but Mohammed remained.

Bells in towers were not infrequently connected to clocks, and there are numerous strange legendary figures shown with them. "Jacks" were the names attached to these half-gargoyles. The Southwold Jack stood at one time on the church tower. Its bold figure is in full armor, armed with sword and battle-axe, with the latter for use in striking the bell. The old church of St. Dunstan's in London has two famous "giants" to strike the hours; they figure prominently in Cowper's "Table Talk" and in Walter Scott's "Fortunes of Nigel." In an old comedy produced in 1615, "The Fliere," by Edward Sharpmann, it is said of some gossips, "their tongues are like Jack o' the clock, still in labour."

Baptism of Bells

Bells were customarily "baptized." The rite came to be known as "Benediction of the Bells," and in it the bells were given actual Christian names, and so became, in a way, personalities. "Big Ben" is the greatest and best known; Lincoln's "Great Tom," Oxford's "Mighty Tom," and St. Mark's "Old Kate" are names that have survived in common use today. There is a legend that whenever Big Ben rings at the quarter hours he says:

*Be Thou our guide:
And by Thy power
No foot shall slide.*

It is not easy for us who have been raised in American communities lacking church bells, or where they have been silenced, to understand the deep significance which they have in the lives of our European neighbors. An English writer, telling of church bells and their meaning for him, says:

The church bells are among the most revered and ancient treasures of many a large city and humble village. They

vibrate with the memories of human joys and sorrows, of peril and victory. They are passionless; yet they arouse our emotions. They call us to our duties. They ring tens of thousands of changes; but they are the steadfast reminder of the gracious and ready help of One who is changeless . . .



Jack of Southwold shown striking the hour.



Illustrative cut reflecting the connection between Devils and Bells.



"De Tintinnabulis" of Magius Hieronymus, one of the earliest engravings of a carillon.

Christmas, New Year, and Wedding Bells—all have great significance. Thus the oft-repeated English nursery rhyme:

*To call the folk to church in time—
We chime;
When mirth and joy are on the wing—
We ring;
At the departure of a soul—
We toll.*

Great profundity of thought is expressed in the inscription of a bell in the little church of Warmington, Northants: "I measure life: I bewail death." At Kington-in-Holland, Lincolnshire: "When female virtue weds with manly worth We catch the rapture and we spread it forth" is carved into the Wedding Bell. In the church at St. Ives are these words, short, but impressive: "Sometimes joy and sometimes sorrow, Marriage today and death tomorrow."

The development and extensive use of bells was not limited to England. The carillons of Belgium are the world's greatest. An early woodcut shows the "De Tintinnabulis" of Magius Hieronymus. The type of music played on a carillon is much different from that of the English "peal," though in many English belfries there are sufficient bells to permit playing hymn melodies or other compositions. But it was in England that "change ringing" became popular, largely through the work of Fabian Stedman of Cambridge who invented "Stedman's principle" in 1657.

His original plan was for mathematical variations on five bells, ringing every conceivable combination; later it was adapted for rings of seven, nine, or other uneven numbers. A simple definition of change ringing would be "sounding a ring of bells according to every possible combination, each of which must be used once only." It is customary to commence change ringing with a "round," simply sounding the bells in regular scale from treble to tenor; the order is then changed continually, without repetition, until every possible permutation in a ring of that size has been used. A ring of twelve bells would allow for 479,001,600 changes; if rung at the rate of 24 changes per minute, it would take about 38 years to complete. It is possible to ring about 5,000 changes with seven or more bells. The oldest system of change ringing is known as "Grandsire Bob," for five bells only.

It is difficult to imagine the effect of such ringing on the ears of neighbors near the church! Probably for this reason, the use of handbells was revived in England, in order that the men and boys who would ring the tower bells might practice more quietly. Perhaps this change ringing gave rise to the poem:

*Disturbers of the human race,
Your bells are always ringing—
I wish the ropes were round your necks
And you upon them swinging.*

It is recorded that John Bunyan was in his early days a bell ringer at Elstow, but Tyack has written:

... an employment which in better regulated times ought, from its sturdy exercise for the body, and its summons of the soul to prayer and praise, to be a help to a man, was found in those days to be a hindrance, and was abandoned by Bunyan as he grew more thoughtful, together with profanity, and Sunday 'tip-cat,' dancing and evil company. . . .

A remnant of some of the belfry customs is noted in the survival of "ringers' jugs" which are generally careful to tell the reader of their inscriptions that they were not intended for water! One of these jugs has the inscription:

*From London I was sent,
As plainly doth appear;
It was with this intent,
To be filled with strong beer.
Pray remember the pitcher when empty.*

That bell ringers were prone to spend their earnings readily is evident in the old proverb: "Singers and Ringers are little home-bringers." Needless to say, it was necessary for the Guilds to make rules giving rather explicit directions for behavior in belfries.

In 1952 the "Guild of Bell Ringers" was organized at St. Martin's Protestant Episcopal Church in New York City. Twelve young men were solemnly inducted into membership and given the sacred responsibility of attending to all duties connected with the proper ringing and tolling of bells for funerals, weddings, and Holy Days. There are today a number of such Guilds in England, and it is interesting to note that there are hymns written for their use:

*Christ is King! O friends rejoice;
Brothers and sisters, with one voice
Make all men know He is your choice.
Ring out, ye bells, give tongue, give tongue!
Let your most merry peal be rung,
While our exultant song is sung.*

This hymn is from the pen of G. K. A. Bell, Bishop of Chichester. Here is a stanza from another such hymn:

*Our lives, like bells, while changing,
An ordered course pursue;
Through joys and sorrows ranging,
May all those lives ring true.
May we, through Christ forgiven,
Our faults and failures past,
Attain our place in heaven,
Called home to rest at last.*

AMERICAN BELL RINGERS

Handbells have been in America for at least one hundred years, and were probably introduced by P. T. Barnum's so-called "Swiss Bell Ringers." From time to time a set of handbells, dating

back to the previous century, is brought to light.

Undoubtedly the leading authority on English handbells in America is Mrs. Arthur A. Shurcliff, of Boston, whose picture, along with some of her "Beacon Hill Handbell Ringers," appeared in the November, 1953, issue of *Holiday Magazine*. This particular group, through extensive practice, have learned the art of change ringing described earlier in this article.

Historic Brick Presbyterian Church of New York City has had a functioning handbell choir for a number of years, directed by Mrs. Doris Watson. She has trained her young musicians to participate in church services, and they have been invited to appear on television, on radio, and in moving pictures.

On August 27, 1954, the American Guild of English Handbell Ringers held its first annual Festival and meeting at Castle Hill, Ipswich, Massachusetts, with delegates from several states. The Guild is an outgrowth of the work of the New England Guild of Handbell Ringers, and Mrs. Shurcliff is its president.

Over 90 sets of bells are known to be in America, primarily in churches, schools, and in private hands. The Whitechapel Bell Foundry has 58 sets on order, as of the summer of 1954, and more will undoubtedly be available in the years ahead. The art of tuning and voicing the bells is a unique one, and the present tuner at the London foundry is a member of the family which has been engaged in this work for over a hundred years. As each bell must be carefully tuned with its twelfth overtone, the process of voicing is necessarily a tedious and long one.

Handbell ringing is more than the mastery of technical musical skill. It is, when properly undertaken, an act of selfless dedication to the work of the entire group. In bellringing there are no soloists. Each member of the bell choir is responsible for a note or notes; whether one rings the 20 ounce tiny G bell or the 10 pound "bourdon" G, he is essential for the total ensemble.

In an article written for the August, 1949, issue of *Country Life*, R. W. Thompson told of an old vicar who taught him to do bellringing, and often quoted these lines:

*It is not good to hear men wrangle,
It is not good to hear bells jangle,
But there's no music played or sung,
To be compared with bells well rung.*

It is this writer's contention that the art of bellringing is one way to give young people a much-needed experience of group participation as well as an outlet for energies which well may be used for the glory of Almighty God. Learning to ring bells properly is an art,

but once understood and practiced, it is the expression of devotion at the same time that it is sharing in centuries of great and thrilling tradition. Bell ringers are indeed keeping good company, for in the words of an old German carol:

*In heaven, in heaven, so great is the joy;
In singing the Angels their time do employ.
In singing, bell-ringing, and worshipful mirth,
They bless the Creator of heaven and earth.*

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Puritanism and Richard Baxter

FRANK H. BALLARD*

ONE of the many surprising statements in C. S. Lewis' *Screwtape Letters* was one to the effect that the greatest need of our times is a revival of Puritanism. It was surprising, in the first place, because Dr. Lewis is believed to be an Anglo-Catholic, and the popular judgment is that Anglo-Catholics have no dealings with Puritans. It was surprising, in the second place, because it was contrary to modern historical and ecclesiastical fashions. A hundred years ago Macaulay voiced prevailing opinion when he paid glowing tributes to men like Cromwell and Milton and dwelt upon the failures of Stuarts and Cavaliers. John Richard Green and Thomas Carlyle followed the same tradition. Even Trevelyan, who made a special study of the seventeenth century, realized that the Roundheads were not to be dismissed as bigots and iconoclasts. But as this twentieth century drew towards its meridian the reaction became more pronounced. Hilaire Belloc, a consistent Roman Catholic, had something to do with it. Arthur Bryant, in a succession of brilliantly written books, including a biography of Charles II, probably had more. Scores of less notable writers took up the chorus leading the man in the street to believe that to be a Puritan one must be a kill-joy. In England at the present time it is widely assumed that the Puritans were morose and narrow, afraid of music and art and recreation, afraid of colour and culture, prepared to make and receive long sermons, but hostile to beauty in churches and grace in ritual. And if this popular estimate were true it would be more than surprising if men like the author of the *Screwtape Letters* advocated a return to it.

Exactly what Mr. Lewis meant is not stated. It must, however, be supposed that he knows well enough that the

modern reaction does no sort of justice to one of the greatest movements in English history. All the time there have been men, like Dr. G. F. Nuttall—whose book on *The Holy Spirit in Puritan Faith and Experience* deserves careful attention—who have seen deeper. Their books have not appeared on every book-stall; their judgments have not been quoted in the daily press. But with wealth of learning and telling illustration they have set forth fundamental convictions and great Puritan qualities. They do not invite us to return to a seventeenth century mentality. No one in his senses would plead for a revival of witch-hunting and other forms of cruelty which were common then. Trevelyan has shown plainly enough that though England under the Stuarts was a land of religious faith, it was not conspicuous for humanitarianism. "In England the worst horrors were spared; but here, too, religion meant the ransacking of Catholic houses, the hauling of Puritans to gaol, the rabbling of Anglican curates, the shouts of the crowd as demented women, who were persuaded they had sold themselves to eternal fire, were dragged screaming to the gallows."¹ We are learning not to talk glibly about progress, but no one wants to return to anything like that.

In Defense of Puritanism

It is an old controversy, and new apologists appear in every generation. The latest to take up the cudgels on behalf of the Puritans is last year's Moderator of the Free Church Federal Council of England and Wales, Dr. Hugh Martin, who was formerly editor of the *Student Christian Movement* Press, and has written many books. He has written on Old and New Testament subjects, on Christian unity and foreign missions, on individual and community ethics. Now he has turned to history where he writes with considerable

knowledge and ease. There is no attempt to disguise the limitations and mistakes of the Puritans of the classic period, but there is also no hesitation in declaring their sterling qualities. The moderation and restraint that all his readers have come to expect are still in evidence, but throughout the two hundred pages there is sustained conviction and enthusiasm giving unity to the whole and leaving a decided impression upon the mind.

The book is divided into three parts. The first goes over the well-known facts of the Elizabethan compromise, the thoroughness of Laud, the Westminster Assembly, the execution of Charles I, the Church of the Commonwealth, the restoration of the monarchy and the Clarendon Code, the "glorious revolution" (which Trevelyan calls the "sensible revolution"), and the Act of Toleration. These far distant battles may seem very remote to some *Church Management* readers, yet no one is likely to understand the history of America or England if no attempt is made to appreciate the principles at stake. The complicated story is but lightly sketched in Hugh Martin's *Puritanism and Richard Baxter*; then we pass to the second part which is an attempt at interpretation. We are reminded first of the various types of Puritans, the conforming and the non-conforming, the Presbyterians, the Independents, the Baptists, the Quakers, and others like the Levellers, the Diggers and the Fifth Monarchy men. There are chapters on Puritanism and Art and Recreation and Toleration and on the prevailing attitude to holy days. It becomes clear that, while little men concerned themselves with little things, the best men were determined to put truth above tradition and Christian experience above ecclesiastical ritual. Much time was spent on questions of vestments and ceremonies and precedent, but the ultimate concern was communion with God and the do-

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¹ "England under the Stuarts," p. 34.

ing of the divine will in all life. Many became impatient with forms which seemed to them hindrances to Christian living. They were not usually the dogmatic iconoclasts of popular imagination, but they had little patience with superstition. Like most reformers they were apt to be in a hurry, but they were inspired with a reverence their opponents did not always understand. With all its excesses and blunders seventeenth century Puritanism is one of the greatest movements in English history. It may indeed be properly regarded as a continuation of the work of the Hebrew prophets and of him who is the fulfillment of the prophetic succession.

Not the least valuable part of the book in my judgment is the third, in which the whole struggle is illustrated by the life and teaching of Richard Baxter. It has long been a conviction of mine that there is more to be learned from the author of *The Reformed Pastor* and *The Saints Everlasting Rest* than is generally realized. I will confess that Baxter's style can be trying. One has always to remember that he was pre-eminently a preacher, and that he was a preacher with the theology of the seventeenth century. Most of his books, so far as I have tested them, need to be taken in small doses. This, however, is not true of the autobiography, especially as it was edited and published by J. M. Lloyd Thomas in 1925. I should like to think that some of my readers will turn aside from other attractions to study this most fascinating volume. Some of them would certainly not rest content until they had unearthed the two scholarly books by Dr. F. J. Powicke who was an old minister when I was a young one and who always seemed to me as near Baxter's ideal pastor as we may expect to see in this rough and tumble world. No one can read those two volumes, *A Life of the Reverend Richard Baxter* and *The Reverend Richard Baxter under the Cross*, without having his own ministry greatly enriched. If I were a lecturer in a theological college I would not feel that my duty had been done until I had through Powicke introduced my students to the great Richard Baxter.

Baxter will teach us again the place and power of the preacher. And if all I see and hear about religion in the United States of America is true, such ministry is needed as much on one side of the Atlantic as the other. Baxter was no fanatic. I don't pretend to say what his judgment would have been on modern developments in ecclesiastical architecture. He was not a man of one idea. He might have shown complete toleration if communion tables were made to look like altars, if they were decked with candles and crosses. He would have remonstrated with us, however, had he seen that we were drifting

from a prophetic to a priestly conception of the Christian ministry. And he would have taught us again what Christian preaching is, not mere elevating or educational discoveries, but the proclamation of a Gospel. He would have shown us what this means in study, in delivery, in self-discipline. I know no greater teacher of homiletics outside of the New Testament than Richard Baxter.

THE WAY TO UNITY

Baxter will teach us the way to Christian unity. I pass no opinion on the American scene. But the situation in this country grieves some of us daily. Denominations maintain their separate existence in spite of the fact that in many cases no important principle divides them. They struggle to support top-heavy organizations though large numbers in their congregations care little about their distinctive witness and the vast majority of the people outside are bewildered or uninterested. The waste is appalling. Evangelistic efforts are hindered. Competition inculcates sectarianism. If only someone would arise to persuade us all that another reformation is needed! So far no one has managed to unite us, though many have tried. Perhaps if we all went back to Baxter we might find the leadership we need. There was nothing merely sentimental about him. He was never the man to "call the pass" or sacrifice essentials. But he knew how to concentrate on things that matter. He was episcopally ordained, was offered a bishopric and other positions of dignity. Yet he took his place with the non-conformists in 1662 and for years knew the meaning of persecution. I wish that some young scholar would make a careful study of Baxter's ecclesiastical position and give us an irenical volume before we come to the celebrations of 1962. He called himself "a mere Catholic." What new prospects would open before us if in Britain and America we could produce thousands of men who were Christians first and denominationalists afterwards.

Baxter would teach us also the meaning of social justice. Perhaps we think we know it already, that on such a subject we can learn little or nothing from the seventeenth century. I am far from certain that that will be the verdict of those who come after us. Again and again I feel that we have come to a dead end, that we are tempted to become cynics who dismiss idealists with a superior smile. We are waiting for a new vision that will give us a campaigning spirit again. England needs it, in her churches and elsewhere. Is it very different with America? I will not promise that Baxter can give us all we need, but I am convinced that here, as

in so many other matters, he is worth careful study.

I, for one, cannot be too glad that our attention has again been turned in this direction. My friend, Hugh Martin, would be the first to agree that what he has done is only an introduction, or a re-introduction. There is room for other volumes filling out what has been so well suggested. Hope will spring again in many Christian breasts if some of our best students will be encouraged to work out the significance of Richard Baxter's Puritanism to the present world situation.

"X" MARKS THE SPOT

A Soliloquy of a Concerned Voter

"The eyes of God in every place?"
Pray tell me now forsooth,
Does God behold this narrow stall,
This small election booth?
Will he observe the "X" I make
Within each sacred square,
And mark it in his judgment books
To wait my coming There?

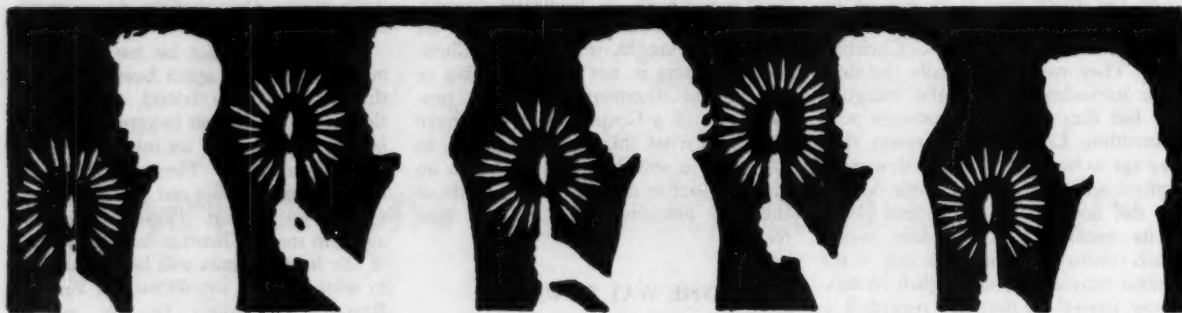
I'd like to see the temperance cause
Prevail o'er land and sea —
I wish there was a temperance plank
Within my own party.
I prayed for "Prohibition," though,
And should have seen it through,
But prayer was not enough, it seems.
My vote was overdue.

Will I be losing of my vote,
If I should cast today
For right and honor in the State?
They say, "I throw my vote away!"
But then, if God knows everything,
He knows about that blank
The two old parties left when both
Forgot the temperance plank!

"A hundred thousand men and boys
Each headed for an 'alki's' grave?"
A hundred thousand priceless souls,
Whom Jesus came to save!
Cast into "outer darkness" where
The fires to burn for aye —
Because there are not men enough
Who vote as they are wont to pray!

I guess I'll mark my "X" on these,
The squares that stand for right,
And let the world about me know
I've entered in the fight.
But now, you say, "there are other
Causes which demand solution."
Yes, I know, but would they not more
quickly
Yield if my country were a sober nation?

—As read by Frank Nelson, Candidate for State Senator, Los Angeles County, Minister and Radio Commentarian, Pasadena, California.



A CHRISTMAS CANDLELIGHTING SERVICE

Even Unto Bethlehem*

ORGAN PRELUDE: Medley of Christmas Carols

PRAYER OF INVOCATION: The Minister

Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up a mighty salvation for us in the house of his servant David. Blessed be the Lord God of Israel who has given unto us a child, the prophet of the highest, to give light to them that sit in darkness, and in the shadow of death; and to guide our feet in the way of peace. All glory and thanksgiving be unto thee for thine unspeakable gift. Let that light that shone upon the world long ago shine into our hearts in this holy hour that even as of old when men were constrained to seek out the young Christ, so we may discover him anew, and rejoice in his living presence. To thy name be all honor and glory, world without end.

Amen

I

BETHLEHEM

MINISTER:

Let us go even unto Bethlehem, the House of Bread, the city of David, by-passed by commerce, aloof on the road to nowhere. What ancient memories crowd your turrets this day, what ancient glory shines through the

*This candlelighting service, printed in a beautifully colored Christmas folder may be secured from Whittemore Associates, Inc., 16 Ashburton Place, Boston 8, Massachusetts. A sample will be sent free upon request.

years? For though thou be least among the princes of Judah, out of thee has come forth the Savior; from thee there broke forth a new light which is enlightening the world.

CONGREGATION: *O Little Town of Bethlehem*

O little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark street shineth
The everlasting light
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear can catch his coming,
But in this world of sin,
Where meek souls will receive him
still
The dear Christ enters in.

O holy child of Bethlehem,
Descend on us we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Em-man-u-el.

Amen

Phillips Brooks

MINISTER:

Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is being interpreted, "God with us." And Joseph of the city of Nazareth came unto the city of David, which is called Bethlehem, with Mary his wife. And she brought forth her first born son.

II

THE MANGER

MINISTER: (Continues)

Over Bethlehem there shone a great light. The glory of the Lord shone round about. With the light there came a song from the singing of angels. "Ye shall find the babe wrapped in swaddling clothes and lying in a manger." And this came to pass and Mary, the mother, laid him in a manger because there was no room for them in the inn.

THE CHILDREN'S SONG: *Away in a Manger*

Away in a manger,
No crib for his bed,
The little Lord Jesus
Laid down his sweet head.

The stars in the sky
Looked down where he lay
The little Lord Jesus
Asleep in the hay.

The cattle were lowing,
The poor baby wakes,
But little Lord Jesus,
No crying he makes.



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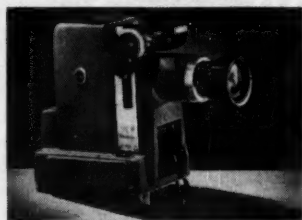
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I love thee, Lord Jesus,
Look down from the sky,
And stay by my cradle
Until morning is nigh. *Amen.*
Martin Luther

THE MINISTER:

No room in the inn. How heavy were the hearts of Joseph and Mary as they went from place to place to find a bed for the night. The inn was filled. The homes of Bethlehem were crowded with relatives who had come for enrolment. But there was no place for the Christ child. Yes, there was a place—a stable and an empty manger. There they cradled he who was to become the light of the world. But there were angels watching from the skies. They saluted the child with a song of "Peace on earth; good will toward men."

CONGREGATION: *O Come All Ye Faithful*

O come all ye faithful, joyful and triumphant,
O come ye, O come ye, to Bethlehem;
Come and behold him born the King of angels
O come let us adore him,
O come let us adore him,
O come let us adore him
Christ the Lord.

Sing, choirs of angels, sing in exaltation
O sing, all ye bright hosts of heaven above;
Glory to God, all glory in the highest;
O come let us adore him,
O come let us adore him,
O come let us adore him
Christ the Lord.

Yes, Lord we greet thee, born this happy morning
Jesus to thee be all the glory given;
Word of the father, now in flesh appearing
O come let us adore him,
O come let us adore him,
O come let us adore him
Christ the Lord. *Amen.*

(17th Century)

III

THE BABE

MINISTER:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace. Tread gently now. Pull back the curtain of the past. In the manger he sleeps.

CONGREGATION: *Hark, the Herald*

Angels Sing

Hark! the herald angels sing,
Glory to the new born King;
Peace on earth and mercy mild,
God and sinners reconciled!
Joyful all ye nations rise,
Join the triumph of the skies;
With angelic hosts proclaim,
"Christ is born in Bethlehem."
Hark the herald angels sing
Glory to the new born King.

Christ, by highest heaven adored,
Christ, the everlasting Lord;
Come; Desire of nations, come,
Fix in us thy humble home.
Veiled in flesh the Godhead see;
Hail the In-car-nate Deity,
Pleased as man with earth to dwell;
Jesus, our Em-man-u-ell!
Hark! the herald angels sing
Glory to the new born King.

Hail, the heav'n born Prince of Peace!
Hail, the son of righteousness!
Light and life to all he brings;
Risen with healing in his wings;
Mild he lays his glories by
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark! the herald angels sing,
Glory to the new born King. *Amen.*

Charles Wesley

MINISTER:

Pull back the curtains of the past. Behold a light shineth in darkness, the Light of Life. The Savior is here. As you see him breathe a prayer that our hearts will be more receptive than the inn of Bethlehem. May he find an abiding place with us and his peace and joy fill our lives now and through eternity.

IV

SHEPHERDS

MINISTER:

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And the angel of the Lord came upon them, and they were sore afraid. And the angel said unto them: "Fear not for I bring you tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord!" And suddenly there was with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men."

CONGREGATION: *It Came Upon the Midnight Clear*

It came upon the midnight clear,
That glorious song of old,



From angels bending near the earth,
To touch their harps of gold:
Peace on the earth, good will to men,
From heaven's all gracious King;
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they
come,

With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,—
Look now; for glad and golden hours
Come swiftly on the wing:
O rest beside the weary road,
And hear the angels sing.

For lo! the days are hastening on,
By prophet bards foretold,
When with the ever circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the
song
Which now the angels sing. Amen.

V

THE WISEMEN

THE MINISTER:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise-men, saying: "Where is he that is born King of the Jews: for we have seen his star in the east and have come to worship him." And when they were come into the stable they saw the young child with Mary his mother and fell down and worshipped him.

CONGREGATION: *Angels from the Realms of Glory*

Angels from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship, come and worship
Worship Christ, the new born King.
Shepherds, in the fields abiding,
Watching o'er your flocks by night,
God with man is now residing,
Yonder shines the infant Light;
Come and worship, come and worship,
Worship Christ, the new born King.
Sages, leave your contemplations;
Brighter visions beam afar;
Seek the great Desire of Nations;
Ye have seen his natal star;

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Come and worship, come and worship,
Worship Christ, the new born King.
Saints, before the altar bending,
Waiting long in hope and fear,
Suddenly the Lord, descending,
In His temple shall appear;
Come and worship, come and worship,
Worship Christ, the new born King.
Amen.

James Montgomery

VI

THE OFFERING OF OURSELVES

MINISTER:

And when the wisemen had opened their treasures, they presented unto the babe gifts of gold, and frankincense and myrrh. Shall not we do as much.

What shall I give him
Poor as I am?
If I were a shepherd
I would give him a lamb.
If I were a wise man
I would do my part.
What I can, I give him.
I give him my heart.

THE OFFERTORY

THE PRAYER OF DEDICATION: (In Unison)

Come heavenly child, and on this
place
Shed the sweet halo of thy grace.
O burning love, O Heavenly fire,
Consume me with thy deep desire.

VII

THE SERVICE OF CANDLELIGHTING

(During the service to this point the nave has been sufficiently lighted so that worshippers could follow the program. At this point, the ushers distribute candles to the worshippers. These candles should be protected by drip catchers. During the service three candles of equal size are on the altar. One only, the one in the center is lighted. After the distribution of the candles, the lights of the church are dimmed.)

MINISTER:

Our lights have been dimmed to symbolize the darkness of the world before the birth of Christ. The one burning candle represents the God whose light shineth even in darkness.

In Bethlehem of Judea, the second candle was lighted when Christ was born. I shall now symbolize that by lighting the second candle on the altar.

The third candle, representing the third person in the God head was lighted on the day of Pentecost, when

tongues like of fire rested on the heads of the early Christian. I now light the third candle which symbolizes the Holy Spirit.

There remains the spreading of the light which was to enlighten the world. This is the responsibility of his disciples. It was nobly done by the first twelve apostles, then by the hundreds of their converts.

Today it is your task. I light my candle from Christ, to extend it to you. As your candle is lighted, breathe a solemn prayer that this candle may truly symbolize your consecration.

(Minister lights his candle from the Christ candle; then in turn, the ushers light their candles from the one in the minister's hand. They pass through the congregation lighting the candles of those next to the aisles. Each one, in turn, holds his candle so that his neighbor may light his.)

MINISTER: (Continues when all candles have been lighted.)

Now as the lights of the church are returned, extinguish your candles. The candles symbolize the lighting of our own lives, the return of the larger lights prophesy the lighting of the whole world.

CONGREGATION: (To be sung and a hymn Prayer)

Holy Spirit, Truth Divine
Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward light,
Wake my spirit, clear my sight.

Holy Spirit, Love divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in thy pure fire.

Holy Spirit, Power divine,
Fill and nerve this will of mine;
By thee may I strongly live,
Bravely bear and nobly strive.

Amen.

Samuel Longfellow

BENEDICTION:

Now may the spirit of the Christ child rest in our hearts, bringing the peace which comforts, illumines and inspires.

Amen.

POSTLUDE: Largo—Handel

When the preacher gives the people something worth listening to, they may come again.

• • •

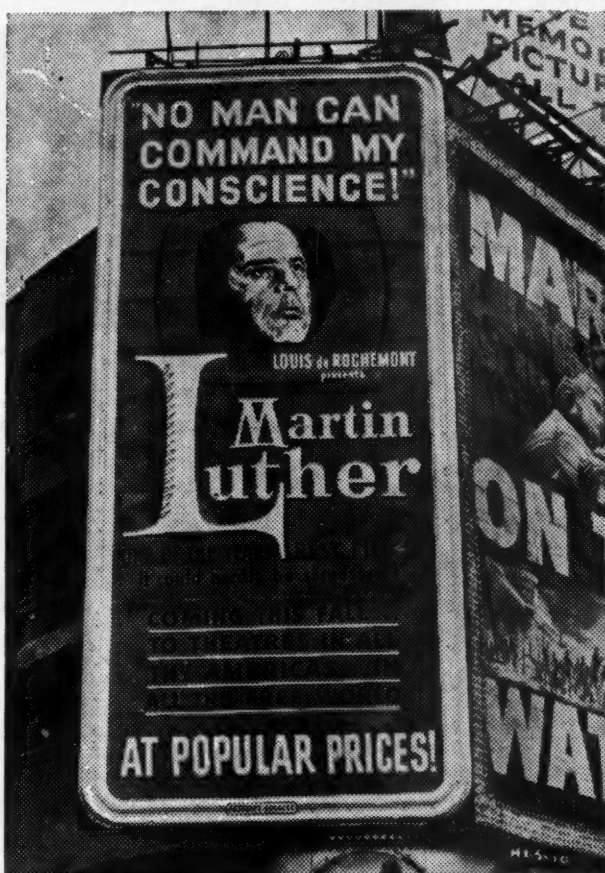
If you want to be miserable, says Charles Kingsley, think about yourself; what you like, what you want, what respect people ought to pay you and what people think of you.

DR. VIETH TO STUDY IN JAPAN

An educational-exchange grant providing a year of study in Japan has been awarded to Dr. Paul H. Vieth, Horace Bushnell Professor of Christian Nurture at Yale University Divinity School. The grant was made under provisions of the Fulbright Act, according to Dr. Kenneth Scott Latourette, professor emeritus of Yale and president of The Japan International Christian University Foundation. Dr. Vieth will do research in religion beginning with the new academic year at the International Christian University near Tokyo, Japan.

WELCOME DOLLARS BROUGHT FOREIGN YOUTH TO EVANSTON

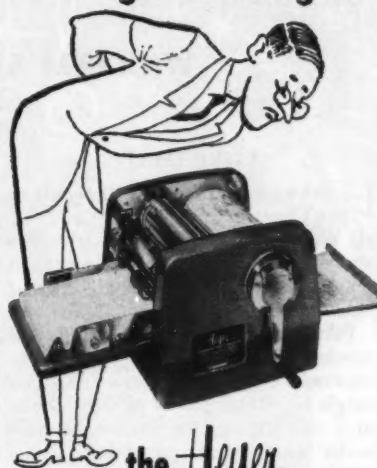
Christian young people from 39 countries were helped on their way to the World Council of Churches meeting at Evanston, Illinois last summer by donations from the youth of the United States and Canada. Sponsored by the United Christian Youth Movement, an agency of the National Council of Churches, a "Welcome Book" containing 3600 signatures worth one dollar each, was presented to the 150 world youth representatives. The young people attended the Assembly, August 15-31, as youth consultants and as youth stewards.



"MARTIN LUTHER" ON BROADWAY

For the first time in motion picture history, a church-produced film takes its place amid the "spectaculars" of Times Square. Louis de Rochemont Associates, producers and distributors of "Martin Luther," have taken the Rodgers & Hammerstein billboard at 45th Street and B'way, N. Y. C., for a 41 by 17-foot sign (above) announcing the world-wide release of the picture and its coming showings in the U. S. at popular prices.

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CHRISTMAS

IN the scramble for A-V materials on the Christmas theme, some users get left out. They are often the late-planners. Those who plan early, use some imagination, and are willing to settle for slides and filmstrips can do mighty well.

Films are fine, of course, but some people don't use them very creatively—because it takes a lot of know-how, some imagination, and plenty of work. Blessed is the minister, or teacher, or circle leader who can see possibilities in the simple, easy-to-use slides.

Check early with your dealer on what he has. Suggest to leaders that they make plans early. A certain leader of church women came to a dealer asking for a film for Christmas. They rented for more than she wanted to pay. She went out with some kodachrome slides. She invited other gifted women (and there are many) to help her work out a service of art, scripture, song and music. The work was hard and creatively, and their effort was applauded. What's more, it was a beautiful, worshipful, heart-touching program. It made Christmas mean more to many women. Do thou likewise!

Films, however, if used, can be effective. *Child of Bethlehem* is a few years old, but it is still good. *Holy Night* is more recent, and gives Old Testament background. Some do; others do not, like this. It ends with the nativity. *The Littlest Angel* is not for children. Only adults can appreciate its message. For children it's just poor entertainment. *Brightest Night*, on the other hand, is for children. Has creche, puppets as medium, and the story of Wise Men is included. Color good; photography fair; music a little mechanical, but still good.

The Greatest Gift will appeal to all ages. Modern home setting. Has warmth and reverence. Keeps to the meaning of Christmas. *A Boy and His Bible* is new this fall, and has a modern setting. For youth and adults, and telling of a newspaper editor who just could not get his Christmas editorial written, being so gloomy about the condition of the world. Has good ending, and quite a bit of evangelistic impact. Fine to take the place of a sermon in a pre-Christmas service; or, for church-night program. *Guiding Star* has technical smoothness, a modern family setting with Uncle

Henry doing his best, and effectively, to make people happy and provoke a little thinking on the real meaning of Christmas. Good for family-nights; PTA; clubs; but not for worship context.

FILMSTRIPS

Turning to filmstrips, *Christmas In Piney Woods*, was new last year, is in color, and will please Primary and Junior children. *Christmas Around The World* comes with either printed or recorded script, and can be used with all ages. *The Other Wise Man* is acceptably visualized in 47 color pictures, with printed script. *And There Were Shepherds* can be used with smallest children. *Christopher Mouse*, fanciful and entertaining, is tops for the party setting. Also useful in this setting is the visualization of, *The Night Before Christmas*, and *Rudolph The Red-Nosed Reindeer*. A *Christmas Carol* visualizes the Dickens story acceptably, condensing the story into captions on the frames.

FOR YOUTH

Missionary To Walker's Garage, is a dramatic, and interesting film, packing quite a message on how a young man made his life really count for Christ without being a preacher. Good in context of worship, or to motivate discussion. Will click with adult audiences, also.¹

As discussion-provokers in youth fellowship meetings, the two filmstrips, *Learning About Love From The Comics* and *Learning About Love From The Movies* will get the job done. Of course there must be planning, with youth itself presenting the program. Get a pair of lively parents for the discussion panel. These two really dig into the phony slant on love, giving the solid view.²

ON HOME MISSIONS

The 44-minute dramatic motion picture, *City Story*, was made to give background on the home mission study theme for this year, and rightly presented, it will get the job done. Storywise and technically, it is a fine film. It will hold the attention of all, and rivet the minds of the thoughtful on the problems of the church in a social order undergoing accelerated social change. Almost any city church may have the "wrong" location in 25 years; many in less. Some will desert people to follow their people. Others may have the wit, and grace,

and gumption, to change themselves in outlook and program and sit still and serve. Don't miss this film.³

Not quite as good, but useful, is *Reaching Out*. It shows a powerful church "mothering" several young congregations into existence—causing quite a few birth-pains for conservative members of the official boards. But, as usual, life prevails and the die-hards see the light just in time.⁴

¹ New release of Family Films; 30 minutes; widely available.

² Produced by Church Screen Productions; buy through your dealer; or, direct—Box 5036, Nashville 6, Tenn.

³ Produced by Broadcasting and Film Commission, NCC; widely available.

⁴ By Family Films for Broadman Films, and widely available; 30 minutes.



Cockel, Leigh, Hersh, Claxton.

NELSON LEIGH AWARDED CHURCH FILM "OSCAR"

Nelson Leigh has been awarded the church film field's highest award to an actor for his TV roles as "Pastor Martin" and Jesus. This annual "Oscar" is bestowed by the National Evangelical Film Foundation and Christian Youth Cinema, for the "most outstanding character" of the year in Christian film production.

Leigh's "Pastor Martin" role was in the Lutheran (Missouri Synod) television series which already consists of 78 half-hour films. The portrayal of the role of Jesus was in the "Living Bible" series. Both TV programs are produced by Family Films, Inc., Hollywood.

An attractive statue was presented to Leigh by Sam Hersh, Family Films' president, in the presence of Herman W. Gockel, representing the Lutheran Church (Missouri Synod), and William Claxton, director of Family Films and the TV series.

Let us have a great Christmas this year, not a petty one; let it be filled with benevolence and joy; with gift-giving and song; but let it also be filled first of all with praise to God for his great gift; and make this note predominant and worked out in all its variations throughout the season's joy.

*Consultant in Audio-Visual Aids, Glens Falls, New York.

Emphasize the TRUE Christmas spirit

with these **Family Films**
in your DECEMBER programs

BIRTH OF THE SAVIOR

The humble Birth of the Son of God in the manger.

16mm Sound Film

Color and Black and White
13 minutes

Daily rental rate
Color (Dec. \$12.00)
B & W (Dec. \$7.50)

THE BIRTH OF THE SAVIOR

The humble Birth of the Son of God in the manger.

16mm Sound Film

Color and Black and White
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THE BIRTH OF THE SAVIOR

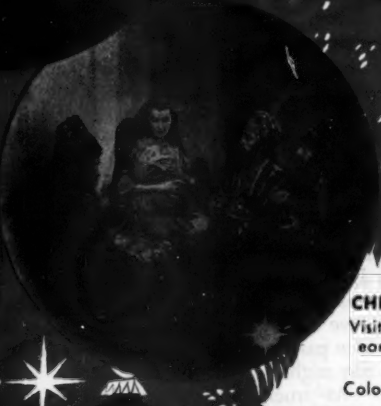
The humble Birth of the Son of God in the manger.

16mm Sound Film

Color and Black and White
13 minutes

Daily rental rate
Color (Dec. \$12.00)
B & W (Dec. \$7.50)

For rental of these films contact your Family Films
Audio-Visual Program or mail this handy order blank.



CHILD OF THE BIBLE

Visit of the wise men and early boyhood of Jesus.

16mm Sound Film

Color and Black and White
13 minutes

Daily rental rate
Color . . . \$8.00
B & W . . . \$5.00

Family Films INC.

1364 NO. VAN NESS AVE. HOLLYWOOD 38, CALIF.

Please send the free Family Films' helps indicated

- ☐ 1955 calendar correlating all Family Films titles with the church emphases throughout the year.
- ☐ Name of nearest franchised dealer.

(We are interested in programming Family Films during December.)

Illustrated descriptive catalog:

- ☐ 26 Living Bible Films
- ☐ 33 Modern Inspirational Films

NAME _____

CHURCH _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

Christmas on Parade

W. STANLEY POTTER*

FAYETTEVILLE, North Carolina, has 35,000 inhabitants. But on Saturday evening, December 5, 1953, more than 75,000 people crowded the city streets to watch a Christmas parade. It was sponsored by the local Merchants Bureau and the Cumberland County Ministerial Association.

There were twenty-seven floats in the parade. Each one of them was prepared by a local church, assisted financially by the Merchants Association. Each float presented a Christmas scene from the Bible. Santa Claus was missing. It was distinctly a Bible parade.

While pastor of a church in Henderson, North Carolina, I had had a leading part in the development of a Christmas Bible parade. Up to that time the annual Christmas parade had been a strictly commercial affair. The only religious thing about it was the name. Some of us ministers urged the Bible parade and the merchants agreed to the idea. Henderson has a population of 15,000. Forty thousand crowded that little city to see the religious floats.

The plan of promotion was very simple. An interdenominational committee was set up. The larger denominations had one representative each; then one was added to represent the smaller denominations. A definite number of floats were assigned to each denomination. The committee member from that group passed the assignments on to the individual churches. The Merchants Bureau agreed to give each organization which prepared the float \$50 toward the expense. The Junior Chamber of Commerce came into the picture and cooperated with the local churches in the preparation of the floats. In making assignments the local churches were given subjects for their floats. They were asked to draw plans and submit them to the general com-

mittee for approval. A sub-committee made up of one minister and a member of the Junior Chamber of Commerce checked the plans and made other suggestions.

While the Merchants Bureau assigned \$50 for each float some cost less and some cost more. When the cost ran more than the \$50 the local church had to make up the difference. But the local church committee drew heavily on its members which lent various items that went into the program. This kept the cost at a low figure.

We tried to secure army trailers for trucks. This would have given a pleasing uniformity. But we were unable to secure them. So we borrowed trucks from various business houses. They were generous indeed for we had to have the trucks for three days—Thursday, Friday and Saturday. The parade was scheduled for Friday night. That gave us Saturday night, in case of rain. The parade in 1953 was held on Saturday night.

As trucks were assured they were carefully measured and the measurements turned over the churches so they could start their work. A large tobacco warehouse, not in use at the time was secured so that all of the trucks could be housed in one building. The Junior Chamber of Commerce directed the routing, dismantling and cleaning up the remains.

One man painted all signs, which made them uniform. The sign carried the number of the float, name of the float and the church that built it. These signs were put on both sides of the float in large enough lettering so that all could see.

This Christmas parade was unique in that most Christmas parades are composed of floats that look like Christmas. This was an "all Christmas" parade in that it depicted the Christmas story in sequel from the prophecy of the Old Testament to the fulfillment of the New

Testament. This was the heart of what we were trying to do and we endeavored to let the people know exactly that. That way we could only have so many floats and each represented a vital part of the Christmas story. If we took one out or added one it broke the sequel. Several churches called after they saw that people were getting excited about the parade and said that they would work out a Christmas float. We had to explain that it was in sequel.

Panorama of Biblical Prophecy

The marvelous thing was that one could behold the whole prophecy and fulfillment in picture within an hour right before their eyes. The children enjoyed it because they had seen the pictures in Sunday School and the adults could appreciate it and feel the inspiration of its meaning. There was no noise or applauding during the parade and when the last float had passed the people quietly went to their homes. There was a reverence that one felt in the air because one had really seen the Christmas story today.

The colored people joined us and had excellent floats and performed in an excellent manner. The Metropolitan AME Zion Church represented the churches, then we asked the E. E. Smith High School Glee Club to plan a float and sing, and the Fayetteville State Teacher's College famed Glee Club sang on the balcony of the old Market House on Market Square in the center of town on the parade route.

We have the large Fort Bragg military reservation nearby with many thousands of service people and we asked them and the Pope Air Force Base to also prepare floats. In the Spring Lake community, nearby, all denominations were asked to prepare a float, but it turned out that the Presbyterian Church built the float and represented the community.

The radio stations, we have three,

*Minister, The Haymount Methodist Church, Fayetteville, North Carolina.

were most co-operative before the event in giving us spot announcements and WFNC broadcast all during the parade. From time to time, before the parade, the *Fayetteville Observer* gave us plenty of front page publicity. We tried to explain over the radios and in the press just what type of parade we were trying to have and what we were trying to do.

The Police and Fire Departments were most co-operative. We planned the parade route with the Chief of Police as we had to cross the main line of the Atlantic Coast Line Railroad track twice. The railroad was kind enough to hold up any trains if our floats were not over the tracks. Fortunately we timed the parade so they did not have to stop any of the New York to Florida through trains.

At five o'clock on the afternoon of the parade all floats left the warehouse, numbered consecutively, and gathered at 6 o'clock in the two blocks in front of the High School which had been roped off by the police. Everyone was in their place by 6:30, choirs and all others that had a part on the floats, and the parade was ready to go by 7 P.M. The police had cleared the streets of the line of parade of all cars several hours before the parade so that the people would have plenty of time to get in place. The streets were crowded for many blocks, along all the line of the parade.

The Chief Marshal had one person to walk beside each float to direct the driver and to keep the floats from 50 to 100 feet apart. We wanted the people to get the full significance of each float and be given plenty of time to really see what was happening.

The Fire Chief and a fire truck followed the line of parade in case of fire and firemen were stationed along the parade route. Fortunately, there were no fires. With so much papers on the floats that could go up in smoke in the fraction of a second, we felt that we needed to take this precaution.

When rain made postponement necessary on Friday we wondered what effect that might have on the crowd. We were glad we waited. For on Saturday evening between 75,000 and 100,000 people attended in this town of 35,000 and the Chief of Police said it was the largest crowd ever in Fayetteville at one time. It was larger than when President Roosevelt came or when they had any of the service parades for the dignitaries. People came from a 70 mile radius.

Criticism Vanished

We thought there might be some criticism from the merchants in that they could not display some wares in floats, but after they saw so many people in attendance at the "all Christmas" parade all criticism vanished. They are

all in favor of continuation each year. All stores were closed during the parade.

Over 15,000 printed programs were given out to the churches in the town and county the two Sundays before the parade so that all the people would understand what we were trying to do and be prepared for what was coming. The Boy Scouts also gave out the same programs along the parade route. That way we felt the people would know exactly what we were trying to do.

We found that many from other com-

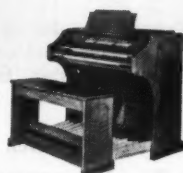
munities came so that they might be able to work out similar "all Christmas" parades for their communities.

We started with the open Bible and ended with the Great Commission and the choral group singing "Joy to the World." There were 27 floats. Each fifth float was a choral group and they sang over and over the carol assigned to them so that there would be music all along the parade route.

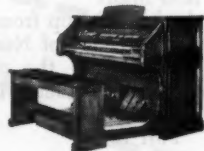
The program which follows will give you a picture of this great religious event.

Announcing THE NEW BALDWIN Electronic Organ MODEL 45

- Two full 61 note manuals, 25 pedals
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- Standard controls
- 20 independent stops, four couplers, selective vibratos
- Traditional Baldwin tone quality
- New modest cost



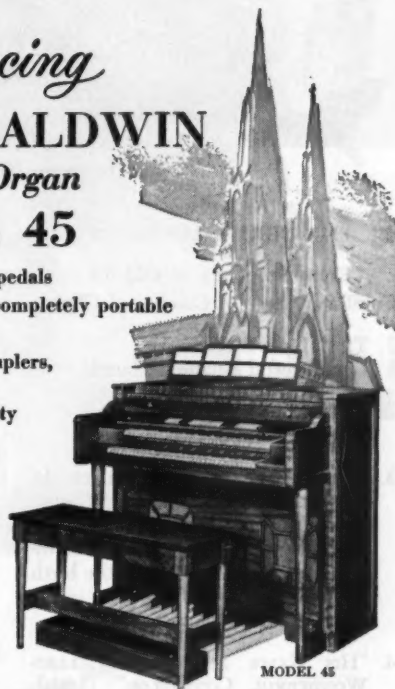
MODEL 5



MODEL 10



ORGA-SONIC MODEL 40



MODEL 45

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ORGANIZATION _____

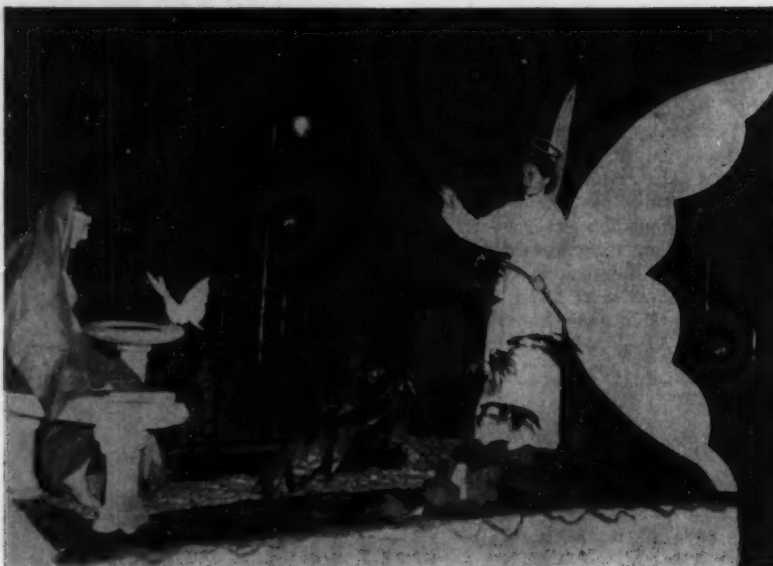
BY _____

ADDRESS _____

CITY _____

ZONE _____

STATE _____



The Haymount Methodist Float

THE CHRISTMAS STORY

From Prophecy of Old To
Fulfillment In The Coming of Christ

1. THE HOLY BIBLE
Pentecostal Holiness Church
2. CHERUB CHOIR
Highland Presbyterian Church
3. "THE PEOPLE THAT WALKED IN
DARKNESS HAVE SEEN A GREAT
LIGHT" (Isaiah 9:2)
(This prophecy was delivered by
Isaiah 700 years before the birth
of Christ)
Hay Street Methodist Church
4. "HIS NAME SHALL BE CALLED
WONDERFUL COUNSELOR" (Isaiah
9:6)
(This and the two following
floats describe the names given
Christ in this prophecy)
Salvation Army
5. "THE MIGHTY GOD, THE EVER-
LASTING FATHER" (Isaiah 9:6)
St. James Lutheran Church
6. "THE PRINCE OF PEACE" (Isaiah
9:6)
7. CHORAL GROUPS "O COME, O
COME, EMMANUEL"
(The first of five choral groups
in the sequence of floats)
Trinity Baptist Church
8. THE ANGEL APPEARS TO MARY
"And the angel came in unto her,
and said, Hail, thou that art
highly favored, the Lord is with
thee: blessed art thou among
women" (Luke 1:28)
Haymount Methodist Church

9. THE ANGEL APPEARS TO JOSEPH
"Behold, the angel of the Lord
appeared unto him in a dream,
saying, Joseph, thou son of
David, fear not to take unto thee
Mary thy wife: for that which is
conceived in her is of the Holy
Ghost" (Matt. 1:20)
Metropolitan AME Zion Church
10. A DECREE FROM CAESAR AUGUS-
TUS
"And it came to pass in those
days that there went out a decree
from Caesar Augustus, that all
the world should be taxed"
(Luke 2:1)
First Presbyterian Church
11. JOURNEY TO BETHLEHEM OF
JOSEPH AND MARY
"Joseph also went up from Gali-
lee, out of the city of Nazareth,
into Judaea, unto the city of
David, which is called Bethle-
hem" (Luke 2:4)
Fort Bragg
12. CHORAL GROUP: "SILENT NIGHT"
Hay Street Methodist Church
13. NO ROOM IN THE INN
"She brought forth her first-born
son, and wrapped him in swad-
dling clothes, and laid him in a
manger; because there was no
room for them in the inn" (Luke
2:7)
14. ARRIVAL AT THE STABLE (Luke
2:7)
Person Street Methodist Church
15. SHEPHERDS WATCHING THEIR SHEEP
"And there were in the same
country shepherds abiding in the
field, keeping watch over their
flock by night" (Luke 2:8)
First Christian Church

16. THE ANGEL OF THE LORD APPEARS TO THE SHEPHERDS

"And lo, the angel of the Lord
came upon them, and the glory
of the Lord shone round about
them; and they were sore afraid"
(Luke 2:9)

Massey Hill Baptist Church

17. CHORAL GROUP: "AWAY IN A MANGER"

Fort Bragg

18. THE MANGER SCENE

"This shall be a sign unto you;
Ye shall find the babe wrapped
in swaddling clothes, lying in a
manger" (Luke 2:12)

Holy Trinity Episcopal Church

19. SHEPHERDS AT THE MANGER

"And they came with haste, and
found Mary, and Joseph, and
the babe laying in a manger"
(Luke 2:16)

Pope Field

20. JOURNEY OF THE WISE MEN

"Now when Jesus was born in
Bethlehem of Judaea in the days
of Herod the king, behold, there
came wise men from the east to
Jerusalem" (Matt. 2:1)

Snyder Memorial Baptist Church

21. WISE MEN AT THE MANGER GIVING GIFTS

"And when they were come into
the house, they saw the young
child with Mary his mother, and
fell down, and worshipped him:
and when they had opened their
treasures, they presented unto
him gifts: gold, and frankincense,
and myrrh" (Matt. 2:11)

Highland Presbyterian Church

22. CHORAL GROUP: "WE THREE KINGS OF ORIENT ARE"

E. E. Smith High School

23. SIMEON PRAISING GOD: ANNA GIVING THANKS

"Then took he him up in his
arms, and blessed God" (Luke
2:28) "And she coming in that
instant gave thanks likewise unto
the Lord, and spake of him to all
them that looked for redemption
in Jerusalem" (Luke 2:38)

Wesley Heights-Johnson Memorial

24. ANGEL'S WARNING TO JOSEPH

"Behold, the angel of the Lord
appeareth to Joseph in a dream,
saying, arise, and take the young
child and his mother, and flee in-
to Egypt, and be thou there un-
til I bring thee word: for Herod
will seek the young child to de-
stroy him" (Matt. 2:13)

Spring Lake Churches

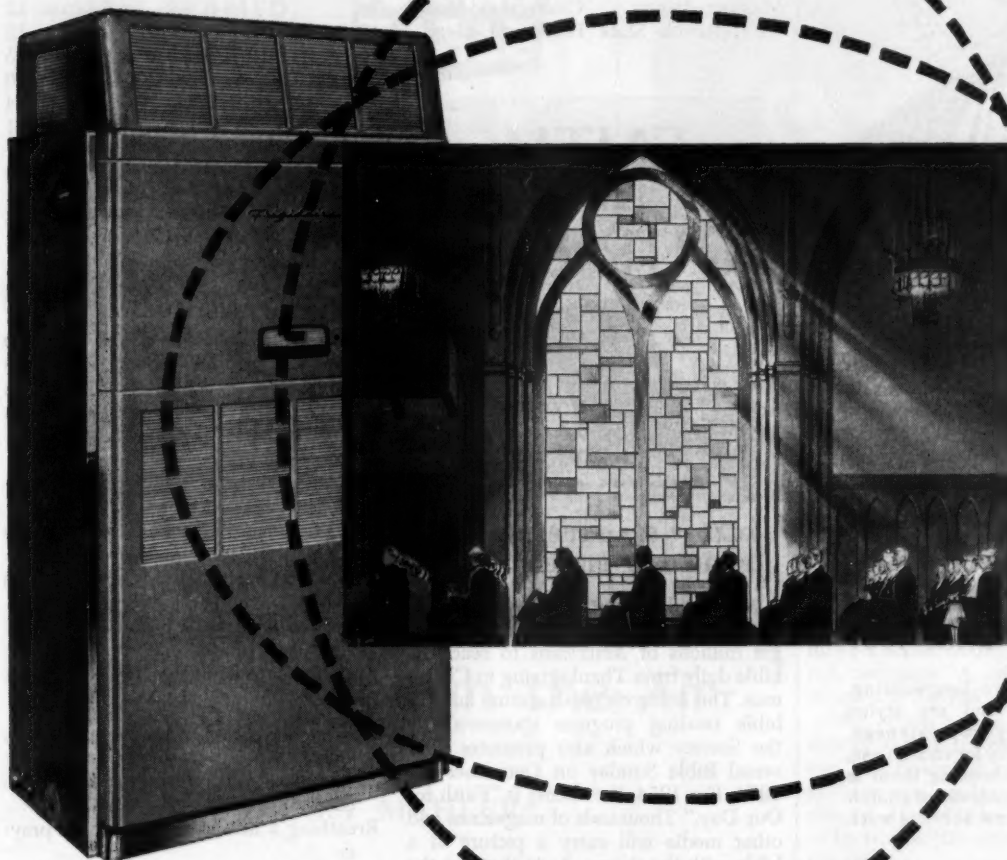
25. FLIGHT INTO EGYPT

"When he arose, he took the
young child and his mother by
night, and departed into Egypt"
(Matt. 2:14)

U. S. O.

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Cool, crisp, healthful comfort
builds summer church attendance



Churches, both large and small find air conditioning helpful—not only in stimulating summer attendance but even more important—in creating an atmosphere of comfort conducive to thoughtful attentive worship.

In planning this improvement for your church, consider these points: It costs less to cool a church with a Master-matic Frigidaire Conditioner because not one bit of air conditioning power is wasted. These units require only simple electrical and plumbing connections, minimize ductwork and alterations, and can be economically relocated. They can be

used singly or they may be installed in multiple—installed in rooms adjoining the church proper or in the basement with minimum ductwork. In some cases they can utilize existing heating ducts.

Other benefits of Frigidaire Air Conditioning include a cleaner church with savings in decorating costs.

Available in a wide range of types and sizes, Frigidaire air conditioning equipment can meet most all needs.

Keep all of your congregation coming to church this summer. See your Frigidaire Dealer. His name is in your phone book. Or write: Frigidaire, Dayton 1, Ohio. In Canada, Toronto 13, Ontario.

Frigidaire Conditioners



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When they
"take someone
to church
Sunday" . . .



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there be
'Philadelphia'
CARPETING
underfoot

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**133 choices in
Church Carpets**

133 choices in standard grades, colors and color combinations. Special carpets woven to individual order also available.

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26. THE GREAT COMMISSION

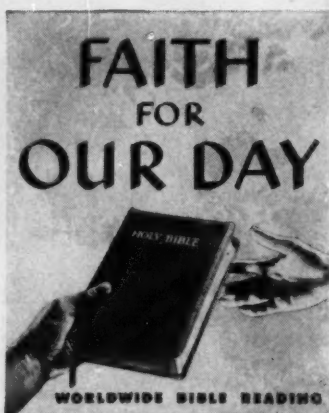
"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20)
Second Baptist Church

27. CHORAL GROUP: "JOY TO THE WORLD"

Fayetteville High School Chorus

MARKET HOUSE CHRISTMAS MUSIC

Fayetteville State Teachers College



**HOLIDAY SCRIPTURE READING
PUSHED BY BIBLE SOCIETY**

Again this year the American Bible Society is making a concerted effort to get millions of Americans to read the bible daily from Thanksgiving to Christmas. This is the eleventh annual holiday bible reading program sponsored by the Society which also promotes Universal Bible Sunday on December 12, 1954. For 1954, the theme is "Faith for Our Day." Thousands of magazines and other media will carry a picture of a bible with the theme. As in the past the Society will make available its book-mark which contains recommended scripture selections for the period, November 25 to December 25, 1954. Following are the recommended readings which the American Bible Society urges churches to reprint in their Sunday bulletins and other periodicals:

November

25 Thanksgiving	Psalms 1
26	Psalms 23
27	Psalms 27
28 Sunday	John 1:1-34
29	Psalms 37
30	Psalms 46

December

1	Psalms 51
2	Psalms 91

3	Psalms 103
4	Psalms 121
5 Sunday	Isaiah 40
6	Isaiah 53
7	Isaiah 55
8	Matthew 5
9	Matthew 6
10	Matthew 7
11	Luke 15
12 Universal Bible Sunday	John 3
13	John 10
14	John 14
15	John 15
16	John 17
17	Romans 8
18	Romans 12
19 Sunday	1 Corinthians 13
20	1 Corinthians 15
21	Ephesians 6
22	Philippians 4
23	Hebrews 11
24	Revelation 21
25 Christmas	Luke 2:1-20

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26 Sunday	Luke 2:21-52
27	John 1:35-51
28	Psalms 119:1-40
29	Psalms 119:41-80
30	Psalms 119:81-128
31	Psalms 119:129-176

THE PREACHER'S WIFE

She sits where preacher's wives have always sat,
Far up in front between her restless twins,
Where all may check on little children's sins,
And the new flower on her last year's hat.

Now as her preacher husband stands to speak,
She marks his every move with feverish care,
Breathing a fitful, unconventional prayer
For the sermon she has lived with all the week.

"Lord, not *that* handkerchief! I gave him three,
All fresh and clean . . . Tell him to speak up, so
They'll get the point. (I'm sure they never know
I choose his stories). Thanks! and Lord please see

He stops on time. His dinner mustn't burn!"
The last hymn ends another week's concern.
Now as she greets the folk, she hears one say,
"The preacher gave a real good talk to-day!"

Belle Chapman Morrill

**BEAUTIFUL SET-UP for 200 in
just 8 MINUTES from STORAGE...**

Price, Pending

with the NEW,
LIGHT-WEIGHT,
STEEL-FRAMED,
FORMICA TOPPED...

**TRACY
FOLDING
TABLE**

Its light weight and easy, one-man folding, makes the TRACY TABLE a time and energy saver for institutional set-ups like that above. Uniquely designed with ALL-STEEL frame and a hinged brace-beam that supports the top while firmly locking both pedestals, TRACY TABLES also set a new beauty standard. Offered in a choice of 3 beautiful FORMICA tops, or brown masonite Presdwood, TRACY'S smart design enhances any modern institutional decor.

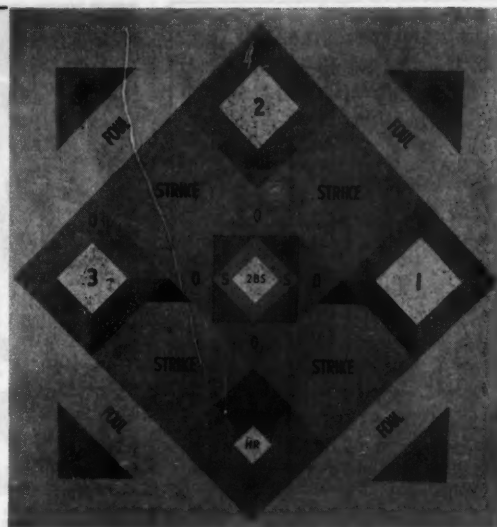


TRACY HAND-TRUCKS, accommodating 8 tables, are the key to the TRACY SYSTEM for quick set-up, easy transport, compact storage.

SPECIFICATIONS: 6 or 8 foot lengths; 30 inch width; 29 inch height for adults or 24 inch height for children.

Write TODAY for our illustrated brochure!

The TRACY Co.
400 N. Washington Ave.
Cedarburg 5, Wisconsin



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The ideal game for recreation centers, church groups, Boy Scouts, clubs, fraternal organizations and home recreation rooms.

DART BALL is played with darts, thrown at the board as illustrated. Played similar to the national game of baseball.

Form a league in your own church or group. One state has over 1,000 teams representing over 9,000 players.

For further information and prices write:

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5080 N. 50th Street, Milwaukee 16, Wisconsin

Telephone: HOkins 6-5184

A CHRISTMAS PLAY

Voices Through the Air

HENRY MAHLER*

**A one-act Christmas fantasy
for three boys and three girls**

Presentation of this play calls for a divided stage with a partition down the center. The right side of the stage is visible to the audience throughout the play. The left side of the stage will require a curtain that can be drawn; or else a lighting arrangement whereby the stage can be lighted or darkened as required.

*Minister, Woodlawn Presbyterian Church, Nashville, Tennessee. Presented Christmas, 1953 by the Senior-Hi Fellowship of that church.

The right side of the stage shows a room in a modern home, preferably a boy's den. It is brightly lighted and wrapped Christmas parcels on a table or bed and other stage properties reveal that it is the Christmas season.

The left side of the stage is illuminated with blue lights, or by a blue floodlight, to suggest nighttime. Properties are simple. All that is needed for the first scene is the suggestion of an inn door in which the innkeeper stands. The second scene requires a manger, a

small box on which Mary sits, and a pile of hay or straw on which Joseph reclines. More elaborate staging of the manger scene would be interesting, but not necessary. A crèche may be constructed if desired.

The action begins on the right hand side of the stage which shows a teenage boy tinkering with a radio. Tools and several radio tubes are lying around. He whistles a Christmas carol as he works. His sister enters.

GRACE—And just what, may I ask are you doing?

BOB—Fixing my radio.

GRACE—That's a fine job for the afternoon of Christmas eve!

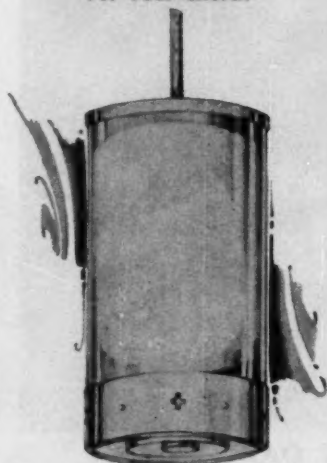
BOB—Well, it's better than loafing, isn't it, Sis?

GRACE—Maybe. But with all there is to be done around this house to get ready for Christmas you ought to be able to find something better to do than tinker with a radio.

BOB—That's what I'm doing—getting ready for Christmas. I want to get some carols on this radio. What's Christmas without carols? There, I've got it fixed. Let's see what it will do. (while the above dialogue takes place Bob has been replacing tubes in the radio. Now he plugs it in.)

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GRACE—More likely you'll blow a fuse. And we've got enough to do around this house without having to hunt up fuses.

BOB—Don't blow your own fuse, Sis. We don't have any spares for that. (Bob fiddles with the dial while snatches from a number of stations are heard.)

GRACE—So clever! . . . Those carols are lovely, simply lovely!

(Bob turns the dial to the lowest possible band on the radio. A voice speaks from the darkened side of the stage.)

INNKEEPER—No. The inn is full. I have no room.

BOB—What was that? Sh-h, Sis. Be quiet. I've got something.

(As the light goes up—or the curtain is raised—on the left side of the stage it reveals an innkeeper at the inn door facing Joseph. Mary stands at a little distance.)

JOSEPH—But surely there is some place you could tuck the two of us away?

INNKEEPER—The inn is full. All day the crowds have poured into our town like ants into an anthill, and my rooms have twice the number they're supposed to hold. I'm sorry, but there are hundreds more like you—they'll find no room.

JOSEPH—We've traveled very far. From Nazareth on Mt. Tabor's slopes we've come, and we are very tired. You see my wife's condition. She can go no further!

INNKEEPER—Yes! I see. She must have shelter for the night. But where? The inn is full. The quarters for the servants overflow. Wait! There's just one place that might do. The cave back of the inn where the beasts are stalled has room, and hay on which to sleep. That's the best that I can do. You're welcome to it free of charge.

JOSEPH—Thank you for your kindness, sir. The stall will do. Come, Mary, you need to rest. Come, dear.

(Joseph leads Mary off. Curtain falls, or lights off.)

BOB—(excited) Did you hear that?

GRACE—Must be a play.

BOB—The dial is on 540. There's no station on that band. I was about to turn the radio off when that came in.

GRACE—It must be some station. Maybe it accidentally came in on that band.

BOB—But there was no commercial. No beer, no toothpaste, no cigarettes, no nothing. And it's quiet now. Still on band 540 and nothing coming through.

GRACE—It's queer. But I still think it's a play.

BOB—Do you remember my telling you about that article I read in a science magazine? How some authorities believe that every word that's ever been spoken is still floating around somewhere in the air and we would hear it if we could only discover how to pick it up? Hear Patrick Henry say, "Give me liberty or give me death." Or hear Lincoln deliver the Gettysburg address?

GRACE—(scornfully) And you've discovered how to do that! On your little radio! While Edison and Marconi take a back seat!

BOB—That's just it. I had two wires I wasn't sure about and hooked them up together. I was afraid I might blow a fuse. But maybe I accidentally fixed this thing so it could pick up the past. (He looks at the radio with awe) Gee! Great discoveries have been made by accident before. (A pause—and then impressively) Do you reckon we were really hearing the original Christmas story?

GRACE—Phooey! You've been reading too much science fiction, Bob. It's gone to your head. Besides, if that were Joseph and the Innkeeper talking, it wouldn't be in English. They spoke Aramaic in New Testament times.

BOB—(disgusted) Aw shucks! Just like a woman. Pouring cold logic on a man with a great idea.

GRACE—I still think it's a play.

BOB—(turning dial) Listen. It's coming in again.

(The other side of the stage comes in view again. Mary is seated behind a lighted manger while Joseph sits or reclines on a pile of hay.)

JOSEPH—Mary.

MARY—Yes?

JOSEPH—I'm sorry.

MARY—Sorry for what?

JOSEPH—That our first son is born in such a place.

MARY—Don't worry, Joseph. It's not your fault. Caesar's decree could not be disobeyed. You had no choice. We had to leave our home in Nazareth and come to Bethlehem to be enrolled. Nor could you help it if the inn was full. This place is nice. It's quiet. No noisy crowds. This hay is softer than the innkeeper's cots, I'll vow; and fragrant, too. The gentle beasts are restful company. Joseph, I like this place, so don't be sad. We should rejoice, for unto us a son is given, unto us a child is born. For months my heart has sung, still sings, this song, "My soul doth magnify the Lord."

JOSEPH—There's something about you, Mary, that fills my heart with wonder. Faith—real faith—you have, and more; there's a spirit about you that makes one feel you walk with God. I believe in Moses—yes, and all the other prophets, yet I fail to find that extra something that exalts the soul, that makes the heart to sing; but I believe I'll catch it from you if I'm around for long.

MARY—(smiling) You'll be around. Our little Jesus and I will need you badly—need you and your strong arm.

JOSEPH—(rises, goes to the manger and looks down)

Aren't babies a marvel? Tiny, helpless, pink? And yet in form and feature a replica of us adults— a perfect image in miniature.

MARY—An image. Yes. Of something greater than itself. Do not our Scriptures say that we're created in the image of our God?

JOSEPH—God speaks to us through his creation. One can see the Almighty in a baby's face.

(Turn to page 34)



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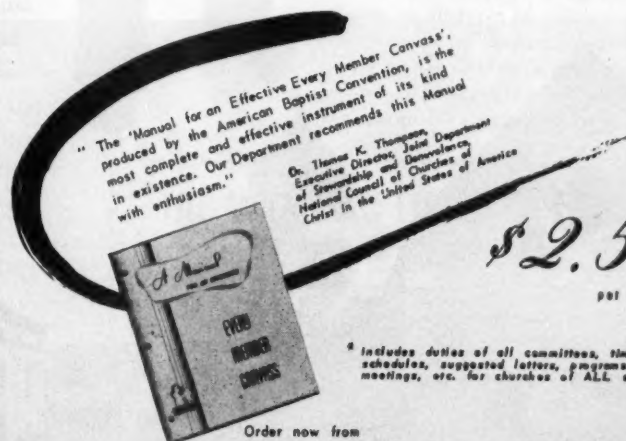
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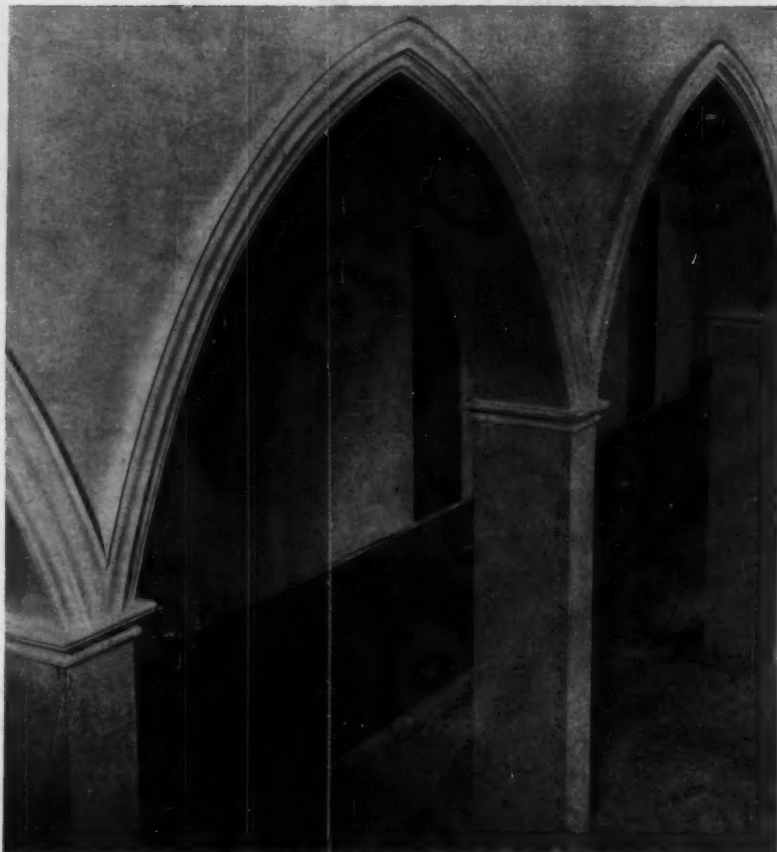


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Old Bell Returns for Reconstruction*



Molds on archways and columns of First Methodist Church, Downey, California, are done in genuine white plaster as are the straight walls. Molds were run in place by hand. Plaster leaves a seamless, attractive wall, with no nail holes. New sanctuary was done in modified Gothic.

IT was the first time in 33 years that Methodist parishioners of Downey, California, had heard the old church bell ring. It had been gathering dust in a nearby garage since 1921, and probably would still be there but for the thoughtfulness of Francis Cook, minister of the Downey Methodist Church.

He first learned about the bell while reading the history of the Southern California town, located in the Metropolitan Los Angeles area. It had been forged in Cincinnati, Ohio in 1877, seven years after the founding of the church.

Because the bell weighed 800 pounds it was shipped around Cape Horn to California, where it was hung in a spire towering 110 feet high over the pastoral scene of 1870 Downey.

The occasion of the return of the bell was an auspicious one for Downey and the church. The congregation had grown from a handful to nearly 1200 parishioners. The physical plant of the church expanded. Since Mr. Cook became pastor in 1949, after moving from the Epworth Methodist Church in Los Angeles, the old church had been partially remodeled, an administration building, school unit, social hall, parish house and a sanctuary were constructed at a cost of some \$225,000.

Ornamental plastering similar to that of the Downey Church, either precast or done by hand, is growing steadily more popular, according to a survey made recently by the Southern California Plastering Institute. Plastering contractor was G. I. Moody.

* Latta & Company, Los Angeles, California.

Below: Exterior View of First Methodist Church.



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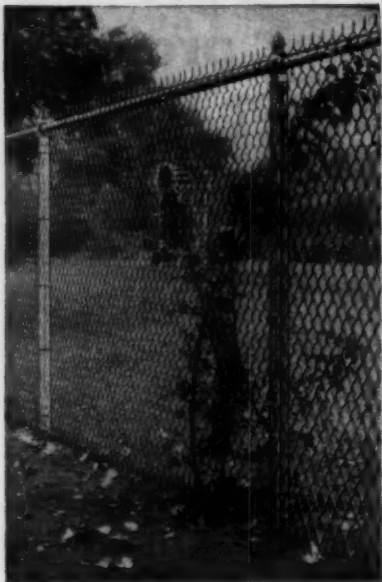
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Voices Through the Air

(From page 31)

MARY—(addressing baby) Little Jesus, when I recall the strange circumstances of these recent months, it's easy to believe the Father in heaven is imaged in your face, reveals himself to men through you . . . Jesus. Jehovah saves. Joseph, how did you happen to choose that name?

JOSEPH—I've never told you, dear, about my dream. Before I married you an angel came and spoke to me. Among other things he said to name your first-born, Jesus. Jesus, for he shall save his people from their sins . . . how? I do not know; but I obeyed the heavenly voice.

MARY—you were right.

VOICE OF 1st SHEPHERD

BEN-ARIEH—Shiloh. Peace to you this night.

JOSEPH—Who's there? Welcome. Come right in.
(three shepherds enter)

BEN-ARIEH—Is there a baby here?

JOSEPH—Why yes, there is. We've laid him in the manger here for lack of a better place. How did you know?

2nd SHEPHERD

SHEALTIEL—The Innkeeper told us we might find you here.

JOSEPH—We're honored by your interest. Curious too.

3rd SHEPHERD

URIEL—May we see him first and then explain?

JOSEPH—Certainly, my friends. Come over here.

(the shepherds approach the manger and look down. One reaches out his finger to touch the baby.)

SHEALTIEL—He looks like any other baby boy.

URIEL—But surely this is he. The angel said he'd be lying in a manger bed, wrapped in swaddling clothes.

BEN-ARIEH—Certainly it is he. What did you expect, Shealtiel? A baby with a man's capacities? An infant who could speak at once and tell God's wonders? No. I doubt he works that way. He works through men. And what could give more hope than this: Messiah comes into the world like any other baby. Uriel here is right. The angels gave a simple sign for us to recognize: a baby wrapped in swaddling clothes and lying on the hay.

(shepherds move back)

JOSEPH—Angels! Messiah! What strange words are these upon my ear?

URIEL—You tell them, Ben-Arieh.

BEN-ARIEH—In this same country, in the fields, we kept our flocks this night when lo, the angel of the Lord appeared, and glory shone around us there and we were filled with fear. And then the angel spoke and said, "Fear not, behold I bring good tidings of great joy. To you is born this day in David's city one who is the Saviour, even Christ the Lord. And this shall be a sign to you: the babe that you will seek is wrapped in swaddling bands and lying in a manger. Suddenly a heavenly host appeared and sang God's praise. "Glory to God in the highest and on earth peace to those with whom he is well pleased."

(a pause after this speech)

SHEALTIEL—When the angels disappeared we hastened here to Bethlehem and bothered people with our questions till the Keeper of the inn sent us to this place.

MARY—Kind friends, my heart rejoices at these words of yours; my soul doth magnify the Lord. These strange events you tell about explain the visit of God's messenger to me in Nazareth, and Joseph's dream. If it be God's will this baby son of mine shall be the One our race has looked for through our guilty years, the Saviour Christ—then—God's will be done.

JOSEPH—Amen.

MARY—Come near, my friends, come near and see the little Jesus. Look. He yawns and stuffs his mouth with a tiny fist. He's sleepy. I will sing to him, sing a lullaby.

MARY'S LULLABY

(Tune: In Little Bethlehem
Geo. W. Wilmot)

Winds through the Olive Trees

Thanks be to God for you,

Dear little son,

Hearts beat with love for you,

Sleep, little one.

Hushed is the busy world;

Stars have begun

Twinkling o'er Bethlehem;

Sleep, little one.

Down from the pasture-land

Shepherds have come

Hastening to honor you;

Sleep, little one.

There is no safer place

Under God's sun

Than your soft manger bed;

Sleep, little one.

Angels from heaven's height

Watch o'er your bed;

Rest then in confidence,

Wee, sleepy head.

(curtain is lowered—or lights go off on left side of stage. Bob fiddles with the radio dial.)

BOB—That's all. It sure sounded real.

GRACE—I still say it was a play—but a good one.

BOB—You don't believe in miracles, do you, Sis? Even at Christmas!

GRACE—It'd be a miracle if you'd quit fiddling with this radio and help Mother and me trim the tree. It's Christmas eve, you know, and our tree hasn't even got an icicle on it yet. Here comes Mother now. (before her entrance Mother's voice is heard calling "Grace," "Bob.")

MOTHER—What are you two doing in here? I've called you three times.

BOB—We had the radio on, Mom, and couldn't hear. We just heard the swellest play. It gave me the real Christmas spirit.

MOTHER—What is the real Christmas spirit, Bob?

BOB—Well—uh—it made me feel reverent—sort of holy-like.

GRACE—And it made you feel you loved God because of what he did for us on the first Christmas.

MOTHER—Does it stop there, Grace?

GRACE—Does what stop where?

MOTHER—Does love stop with loving God?

GRACE—I see what you mean, Mother. Jesus taught love for each other, and the Christmas spirit would certainly include that—love . . . and helpfulness.

MOTHER—What about Ann?

GRACE—O Mother, don't start that about Ann again. We're definitely finished.

MOTHER—But Ann was your best friend for years.

GRACE—You can't go on being a pal to a girl who dates your boy-friend behind your back.

MOTHER—They haven't had any more dates, have they?

GRACE—How do I know? . . . (reluctantly) I don't suppose they have. At least I haven't heard about any.

MOTHER—As I understand it, Ronald asked Ann to go to the football game with him only after he found you were going to be out of town. They both tried to explain but you wouldn't listen. Ronald thought that since Ann was your best friend you wouldn't mind.

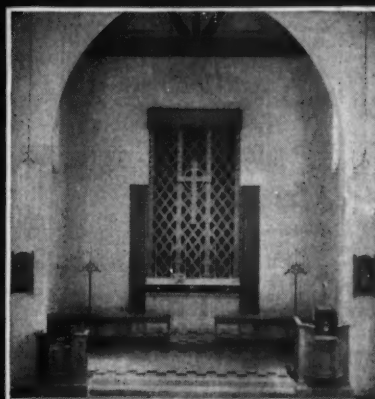
GRACE—They should have explained beforehand. I think they thought they could get away with it, but Jenny Crawford ran over and told me first thing after I got back from the week-end.

MOTHER—Jenny was a troublemaker and busybody. And don't you think your attitude is ungenerous? Do you think it fits in very well with the Christmas spirit you were talking about?

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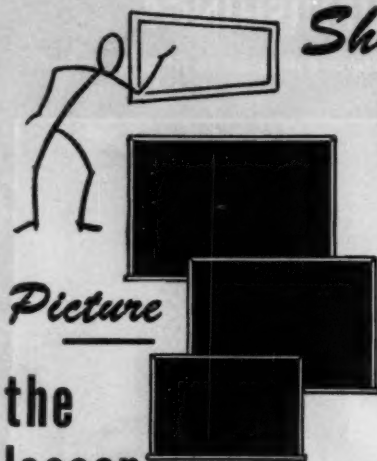
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GRACE—No, I don't guess it does, Mother. But it's mighty hard to get over being betrayed by your best friends.

MOTHER—You're taking this too hard, Grace. I think it's more of a misunderstanding than a betrayal. I believe you'd feel better about it if you ran over to Ann's and let her explain. And I'll be willing to predict that Ronald will be over here within an hour after your reconciliation with Ann.

GRACE (eagerly)—Do you think so? (Reluctantly) But I just can't. I haven't spoken to Ann since Thanksgiving. I don't see how I could go crawling back after breaking with her for life.

MOTHER—"For life" is a long time, Grace. And displaying a little Christian charity is not "crawling back." Even if Ann has done you an injury, which is, to say the least, highly debatable, isn't it right for you to show a forgiving spirit, especially at this season. You have just heard the Christmas story on the radio. Can you rejoice in the birth of Christ at this time of year and still stubbornly refuse to follow the Christ who forgave his enemies and told us to do good to those who spitefully use us?

GRACE—It makes me feel ashamed when you put it that way, Mother. I believe I will run over and talk to Ann. It's what I've been wanting to do for weeks but I've been too proud. I guess it was my pride that was hurt more than my heart anyway. Ronald and Ann aren't interested in going steady, but I wanted to hurt them for not letting me know they were going to the football game together.

MOTHER—I'm sure you'll have a much happier Christmas now that you have settled that matter in the right way. . . . Bob, maybe there are some things you can do to make your Christmas happier.

BOB—Like what, Mother?

MOTHER—Didn't you promise to collect the packages on this block and take them down to Salvation Army headquarters?

BOB—I sure did. And I'm going to do it after a while.

MOTHER—Good. But it's getting late. You have a tendency to procrastinate, son, so don't put it off and cause someone else to have a less happy Christmas. And there's one other thing you can do. Mrs. Appleton next door was saying she had some heavy boxes to bring down from the attic and Mr. Appleton wouldn't be in till late tonight. Why don't you run over and give her a hand.



MURAL SYMBOLIZES
"CHRIST OVER DETROIT"

DETROIT does not kill the prophets as did Jerusalem, at least not by crucifixion, but Detroit simply ignores the God-man in the every day scheme of things. These words were part of a sermon by A. A. Banks, Jr., dedicating a mural "Christ Over Detroit: A Sermon On The Wall" at the Second Baptist Church.

The oil painting, 8 feet wide by 20 feet tall, is a modern adaptation of Christ's lament over Jerusalem. Christ at dawn is shown watching over downtown Detroit where the church is located. In the background of the painting and out of the past is Ancient Jerusalem. The Detroit River symbolizes Jordan. The church is shown almost crowded out by business and industry, and one lost lamb is seen representing the lonely and the lost in city life. In

BOB—Sure, Mom, I'll show some Christmas spirit and get on the job in just a minute. But here's a Christmas carol I just picked up. Let's sing it before we get to work.

(The three join in singing a stanza of the carol and leave the stage.)

the distance may be seen the "far country" and the Ambassador Bridge. Prayerful contemplation and meditation, the church feels, will prove this mural to be not merely an artist's perfection but a "Sermon On The Wall."

Since the completion of the painting the church has had visitors of all races and creeds coming to view it. Grinnell's Fine Art Galleries, formerly The House of Ressler, did the work. At the same time the church added four other "sermons on the wall," four smaller murals depicting missions, Christian Education, world brotherhood and worship.

Dedication of the murals took place in July 1954. Participating in the unveiling of "Christ Over Detroit" were Frank V. Foster, for sixty years a continuous member of the church; and Japanese born, Masami Henry, 5 years old, a member of Second Baptist for but one week.

Second Baptist, organized in 1836, has served Detroit for 118 years. It is located downtown four blocks from City Hall. Audited membership in 1954 is in excess of 4,800. Standing room is frequently the order of the day at Sunday morning services, even in summer, and despite the addition of overflow services downstairs. The church's growth has continued even though slum clearance projects have removed practically all dwelling houses from the nearby neighborhood. Practically none of the membership lives within walking distance.

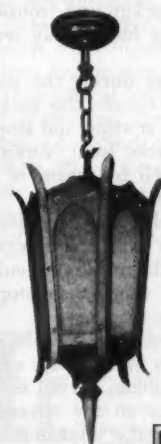


The Rev. James K. Friedrich, right, producer of "Day of Triumph" for Century Films is seen here during production with actor Ralph Freud who portrays Caiaphas. They are holding a valuable 17th Century Hebrew scroll used in the film. "Day of Triumph" is the first full-scale portrayal of Christ in a Hollywood motion picture designed for world-wide distribution since the 1927 film, "King of Kings." The film was released this fall for theatres.

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TAPE recording has opened up many new vistas in the religious field, primarily in recording sermons, and in educational and audio visual work in the church. In addition, the recorder has found wide application as a means of providing music for various phases of church activity.

A most unique application of the tape recorder, however, has resulted from the work of Kenneth W. Knox, pastor of Wayfarers' Chapel located high on a Pacific bluff on Portuguese Point in Southern California.

Undoubtedly one of the unusual places of worship in the world, the ultra modern chapel was built by the New Jerusalem Church, a Protestant faith, as a monument to Emanuel Swedenborg, upon whose teachings the church of the New Jerusalem was founded in the latter part of the eighteenth century.

Tourists driving along the coastal highway of California's Palos Verdes peninsula are among the church's ever-changing congregation. At this chapel for wayfarers, they pause for meditation in the glass-roofed sanctuary, listening to the music drifting down from a loudspeaker high overhead.

As in any church, music adds enormously to the setting and atmosphere, and it is here that Mr. Knox has put the tape recorder to good use.

Since he has neither organ nor organist, the minister relies completely on his two tape recorders and a record player, both for background music, and for music during his Sunday sermons.

Use of the recorder during the sermon enables him to handle the entire service singlehanded, starting and stopping the taped music from various locations in the church by means of a number of silent switches.

Placed unobtrusively about the altar, they are seldom seen by the congregation, and as a result, the music suddenly starts at the proper time, then stops again, almost as if by magic.

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Above: Kenneth Knox, minister of Wayfarers' Chapel, Portuguese Point, California, inspects silent switches located at key points in the altar so that he can start and stop music. **Below:** The minister prepares weekly music on tape.

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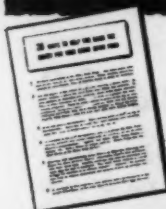
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Priming the Preacher's Pump

DAVID A. MacLENNAN*

CHRISTMAS and conflict, Incarnation and insurrection, Revelation and revolution—to bracket such mutually exclusive terms sounds like a kind of theologian's game of Scrabble. Certainly most church members and citizens generally do not think of Christmas and the fact it celebrates in such paradoxical fashion. When we see how Christmas has been captured and exploited by business we have moments when we wonder if the festival suggests anything but frenzied shopping, frantic revels, overeating and excessive drinking. Of course gifts in the name of Love have their place, and who would prohibit innocent revels in this happy season of the year? If the religious significance of Christmas could be banished, one suspects humanitarians would compel retention of some such celebration as Christmas inspires. In a world like this there must be a lyrical interlude in the *miserere* of life.

But Christmas' profound meaning can be sentimentalized out of existence. Its transforming truth can be pushed to the dim horizon of men's thoughts. Christ's messengers must rescue Christmas from its secularized champions! One way to do it is to indicate how the new divine energy that entered the world in the baby Jesus divided and divides men and nations. Remember what Simeon said to Mary, the child's mother?—"This child is destined to make many fall and many rise in Israel and to set up a standard which many will attack—for he will expose the secret thoughts of many hearts." (Luke 2:34, 35. J. B. Phillips, *The Gospels*. Macmillan Co.) Does not the subsequent story of that Child, as recorded in the New Testament and in nineteen centuries of history, fulfill that prophecy? As for revolution—radical change of direction and motive and life—has there been any more dynamic factor in creating it than the One who came "a tiny baby thing" at Bethlehem? Again and again God in Christ has turned aside the stream of history and lifted empires off their hinges. And it all began when, as J. B. Phillips paraphrases John 1:14, "the Expression of God became a human being and lived among us."

You and I may not read the Apocrypha, but the "testament between the Testaments" repays reading. Preaching

*Professor of Preaching & Pastoral Care, Yale University Divinity School.

as well as historical and devotional values are found in many of its passages. When the RSV Committee publishes its new English version wise preachers will explore the now relatively unknown scriptures considered by most Protestant scholars to be below the level of books in our Old and New Testaments. One unforgettable passage leaps out of the second Book of the Maccabees. It has preaching possibilities for Advent and Christmas. Judas Maccabeus, the fiery Robert Bruce of the Jews, is the hero. He is leading the loyalists against the hated occupying army. His troops have little armament and too few "effectives." But the intrepid leader relies on something more powerful. Here is the description of how he equipped them to fight gloriously for their cause:

Thus arming each one of them not so much with the sure defense of shields and spears as with encouragement which lieth in good words and relating to them a dream worthy to be believed, he made them exceeding glad.

Let that phrase sing its way into your imagination: "arming them . . . with a dream worthy to be believed"! Realists discount dreams. Idealists have repeatedly bungled. But what if the dream be God's dream? Is not this what God did in sending Jesus Christ? The divine dream, the divine thought expressed itself in a human person who lived on our earth, and "we saw his splendour (the splendour as of the Father's only Son) full of grace and truth." What was the nature and intention of this "dream," this hope, this design? First, that you and I and every child of God could be redeemed. Second, that human society—this sorry scheme of things—could be redeemed in God. God's dream-made-real in the life and death and resurrection of Christ will be realized. We have God's word for it. Here is the basis of the Christian hope. As at Evanston in August 1934, so always, Christian thinkers will argue, speculate, differ as to the interpretation of Christ the Hope of the World. But all Christians unite in affirming the truth. "We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men," begins the Message from the World Council of Churches. And the triumphant conclusion: "We do not know what is coming to us. But we

know Who is coming. It is he who meets us every day and who will meet us at the end—Jesus Christ our Lord. Therefore we say to you: Rejoice in hope.”

You may have decided to preach a series of sermons on the Christian Hope. Advent's four Sundays would be an ideal time to do it. As you know, the season's title was given to the Sundays preceding Christmas to stress the Coming of the Lord, both in history and beyond history. Immensely helpful service would be given your people if in such sermons you tried to answer questions many of them ask as they think of Evanston's discussions. How is Christ our Hope? What is meant by saying “we know Who is coming?” Are we to believe that Christ will come “on clouds descending?” Does he come now in judgment and in deliverance? What must we do in the light of this Hope? Christ arms us with “a dream worthy to be believed” which is infinitely more than a dream as we customarily mean it. As Christ's herald you may help others, now wistful and confused find and use his invincible armor.

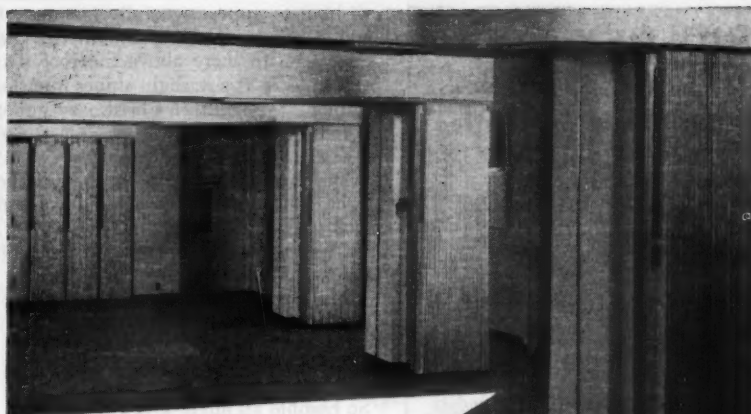
Among this month's *Sermon Seeds* a suggestion germane to this general theme is offered. Here follows a meditation which seems to ignore the complexities and theological subtleties inherent in much discussion of the Incarnation and related doctrines. It was given as a radio talk on Christmas Eve a few years back. Sunday School teachers and their pupils had arranged a little nativity scene in a room adjoining the sanctuary. I called it:

The Simplicity of Christmas

Not far from where I stand to speak to you is a Christmas crèche. You know the kind: a miniature of the Bethlehem stable on that night of nights when

The Hope of all
The world was born.

Grouped round the crib are figures of angels, shepherds and kings, with drowsy cattle near. On fragrant hay in a manger lies the Child, tended by the Mother. Understanding Joseph stands in the shadow of an angel's wing. Above the thatched roof a blue star gleams. To this nativity tableau come many pilgrims, young and old! Not long ago I stood beside a very young lady whose eyes danced with delight as she examined every minute detail of the crèche. “Those are the Wisemen, you know; and that's one of their camels outside the door. Look at that sleepy donkey, and that sweet little lamb. Those are shepherds . . . and Mother Mary, isn't her blue cloak lovely? And Joseph; he looks like a carpenter, doesn't he? And look at the dear baby Jesus. Isn't he sweet and chubby?” Not



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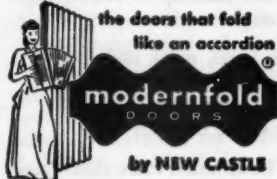
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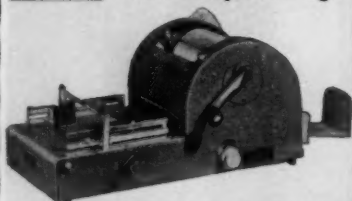
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wishing to appear woefully ignorant, I added my word: "Yes, and there's the Star, too, up there above the roof. Do you suppose the starlight shines into the stable?" My little Christmas guide pointed to chinks in the roof: "Of course it does . . . that's why it's so lovely and bright inside. You can't see how the light comes in unless you get down and look up!"

"You can't see how the light comes in unless you get down and look up!"

It's just as simple as that! Kneel down, look up, and through!

The entrance to His place of birth

Was by a little Door,

So humble all might find Him there.

The wise, the rich, the poor.

A little Door, where cows had passed,

Opened to a King!

The Shepherds and the Wise Men bent

To see so fair a thing.

Somewhere upon a far-off hill

At Christmas time,

At Christmas time,

A little Door creaks open still,—

It opens still.

Do you suppose that we could bend low enough in humility and simple wonder to pass through that Door, "to see so fair a thing?" Grim for many is this Christmas, and heavy are our hearts when we think of threats to peace and security in this atomic age. Yet if we could leave outside for a brief time our sophistication and cleverness and become as little children we would find a new glory in Christmas and in life itself. It's the simplicity of Christmas we must recover, you and I. You see, as a saint of our time put it, "it begins with a carol, sweet clean music; with shepherds, symbols of simplicity; and if there are wise men in the picture, they are certainly not college 'dons'!" That simple, human note remains through the whole story, even to the Cross. And only simple souls grasp the deep meaning of it, and enter into the Kingdom of joy and peace. "Simple"—well, you and I do not relish the adjective applied to us. We think of "simpleton" and we'd much rather be called shrewd! But "simple" once meant straightforward, natural, crystal-clear. When an intellectual giant named Paul muses on the Man Christ Jesus the word simplicity drops from his pen: "the simplicity that was in Christ," the "simplicity that is towards Christ." Nothing complicated about it, says the apostle. But you must get down and look up to see the light shining through.

Gentle Jesus, meek and mild,

Look upon a little child.

Pity my simplicity,

Suffer me to come to Thee.

Of course, he is much more than "meek



David A. MacLennan

and mild", this Strong Son of God, immortal love, and he wields a terrible swift sword against all that desecrates human life . . . But we must begin with the ABC's of our faith; and that means coming simply. We're not yet in the "upper forms" of Christ's School!

Friend of mine, the liberating truth of Christianity is simple. One philosopher spoke of it as absurd, it was so simple! That the Eternal Creator-Spirit of the universe should embody himself, in the human personality of a Jewish maiden's wee lad! That the mighty God should be "contracted to a span" . . . It's not simple in the sense of explaining the mystery of it. Simplicity and mystery are not incompatibles. The Incarnation is profound mystery. But in essence it's simple, so that simple folk like you and me could see the Light of God shining through "that One Face." That is why on Christmas Day we let loose the "dear humanities," when we see again that to be great life must be simple; when we begin to find God human and intimate enough for our need. When God wanted to assure us of his goodness he turned the commonplace into a miracle of Divine Love. He sent, not celestial legions to coerce our obedience, but a babe to make a woman cry. Just as simple as that; and as divine. If we are wise, we bend our knees before the splendour of God, and see with the eyes of a child that God enters man's life by lowly doors. "You get right down . . . and look up!" said my little friend.

To be Himself a star most bright
To bring the wise men to His sight,
To be Himself a voice most sweet
To call the shepherds to His feet,
To be a child—it was His will
That folk like us might find Him still.

Do you turn from the ominous headlines to protest hotly, "Christianity's

just too simple for a world as complicated and evil as this?" Life is complicated, and we must not oversimplify complex problems. Nevertheless the truth that makes us free is simple. It marches down the Bethlehem Road through cities of dreadful night in this year 1954, sounding solving words "that constrain us to rest and unanxious trust, that call us into the open to go to school" to a Master who speaks simply of losing one's life in service to others. The very simplicity of the Way and the Truth perplexes the learned, annoys the sophisticated, and makes the stupid dismiss it all as childish. You come to the end and find yourself standing on a hill, before a Cross that was simple enough; two beams and some nails and a quivering body on it . . . and you find yourself bending down and looking up as the Light shines through. The story that has changed the world, and will change it, began with a simple cry from a crib and a heart-tearing cry from a Cross.

O stricken world look up and see;
The God who died upon a tree
Is born a laughing Babe again
To bring new hope to weary men.

Here is a legend never old—
Neither the dark nor the bitter cold
Can stay His coming once a year
To heal the sick and cast out fear.

Bring Him your hunger, bring your thirst,
The blind and crippled shall be first,
The most dejected and forlorn
Shall lie upon His breast this morn.
(Helene Mullins)

Isn't it the simplicity of Christmas for which our boys and men are serving in the armed forces. When open fighting was going on one man expressed it like this:

We are fighting to live. We want to stay alive.

Like the fellow once said, "Freedom is a lot of little things."

When you figure it like that it isn't so tough to reach out and pin it down to your own private life. You just don't put numbers on Freedom, like one, two, three, four, and say, 'Boys, this is it.' It's got to be more personal, more real. It's got to be wrapped around a square deal for all ordinary folks and tied tighter than tight with bindings of what we know and want and think and feel . . .

a table with a white cloth and nice china, and food . . . and a quiet, safe place to sleep, with the dog curled up on a rug . . . and Mom getting the milk bottles ready for Dad to set out . . . and the old job back . . . or a better one . . . and the old gang, with someone blasting about how the country is run and the right to tell him he's wrong . . . the right to live



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and love and work and laugh. And worship, too . . . finding God's holy expression shining through your fellowman, and being able to pray understandingly . . .

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Simple things to be fighting and dying for, aren't they? As simple as carols and cookery and kindness; a crystal-clear as starshine on a Barn where a baby lay on Mary's lap. As simple as

God taking little short steps so that we could keep up with Him.

Strange we so toil to fashion for our unseen ends

The splendours that the tarnish of the world doth mar,

When all the lasting glory of our life depends

Upon a little Child, a stable and a star.

I begin to see now, as I hope you do, that I must kneel down before that Divine Child and look up if I am to glimpse "the light of the knowledge of the glory of God in the face of Jesus Christ." Then I shall follow him in as

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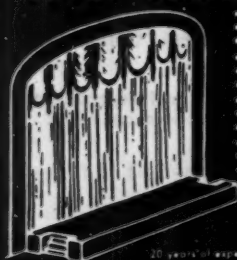
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simple trust and obedience as I can summon. Wherever you are, in Church, in home or hospital; out on the prairies or up in the northland; "down east" where Atlantic waters lave the shore; or "out west" on the sunset slopes of the Pacific; in ship or in plane . . . you'll come, too, won't you?

The saint as the sinner—
let this one and that come—
for all that is human
the "pax vobiscum"

Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the Babe lying in the Manger.

May the power of the Most High,
the lowliness of Jesus Christ,
and the overshadowing of the Holy Spirit
give you peace, and love, and everlasting joy.

• • •

SERMON SEEDS FOR ADVENT AND CHRISTMAS

1. *The Gospel of Christmas: Release from Fear.* Text: Luke 2:10,11 "Fear not, for behold I bring you good tidings of great joy . . ."

"Do not be afraid! Listen, I bring you glorious news of great joy which is for every man. . . ." (Phillips). First and most of all, the "glorious good news" of Christmas is for the fearful. Who has not known, or does not know fear? Adam confessed "I was afraid", and every descendant of Adam can say the same. Psychologists chart human fears from A to Z—from acrophobia, fear of heights, to zoophobia, fear of animals. Think of prevalent fears today. William James said the fear of poverty is the American's idea of hell. What about "nucleomitophobia"—a Baltimore physician's word for fear of atomic war?

(b) What can be done about fears? Practical wisdom suggests steps in conquest of these foes of our health and usefulness. Face them for what they are. Some of them are friends, to keep us from folly and sickness, accidents and death. Most of them are black-mailers; the more we yield to them the more we have to yield. Action helps. Shake that bush supposed to be a bear! If the engine of your mind and imagination is racing, throw in the clutch. But the real cure is deeper. "The real victory over fear is not in anything we can do, or even in anything a minister or psychologist can do for us, but in some sign given by the universe that these deep yearnings (for health, for companionship, for peace) of which our

fears are but the broken sign, are known and satisfied." So wrote an expert in the field of psychotherapy. Christmas is the proof that such a sign has been given. If Christ came as we know He did, if Christ is what faith has found Him to be, there is no need to worry. Among the first words concerning Jesus Christ are these: "Fear not!" Among the last words ascribed to the glorified Lord are these: "Fear not, I am the first and the last. I am he that liveth . . . and behold, I am alive forevermore; and have the keys of death and of hell." Christmas' deep meaning is that at the center of this mysterious life there lives and reigns a God like Christ, a God who in Christ, cares for the least and littlest of us. "God became in Christ like us in order that we might become like him," said Clement of Alexandria in the morning years of the Church. This love and power we can experience as we respond to him now, and every day, with loving trust and obedience. Perfect love is the antidote for fear. Such love he freely gives and such love toward God and our fellow-humans he creates in us. God's love for us made known uniquely in Christ and our answering love for him, casteth out fear.

2. *The Gospel of Christmas: Joy.* Joy or at least happiness is recognized as something we ought to possess. Much of our world may be in chaos, many hearts failing for fear of what tomorrow may bring, but this month the most frequently heard greeting is "Merry Christmas!" Christians ought to be joyous as they keep Christmas. "I bring you good news of a great joy that is to be felt by all the people," said the Christmas angel to the shepherds. Even when diluted by sentimentalism and secularism Christmas makes people sing. Atheism has no jubilant anthems, nor has skepticism its lilting carols. Christmas is truly the joyous mystery.

What are the elements of joy in the Good News of Christmas? You could begin by citing obvious elemental facts such as the smile of a baby, laughter of children. You would move on to the fact many celebrants seem to forget: the Baby grew up. The Man Christ Jesus blazed the trail into life that has joy at its center. In a world as tragic and evil as this he lived and came victor over personal and impersonal forces ranged against him. He is the incarnation of our sublimest hopes. He came and taught that his joy might be in us.

Yet although his life, his teachings, his spirit, of themselves might awaken hope within us, and the joy which hope brings, this hope would remain unfilled, even a mockery, if Jesus stood alone, unrelated to the nature of things.

Hence, the deepest joy of Christmas issues from the central fact of faith: in

the life begun in a manger, continued throughout manhood and "ended" on a Cross, God Himself acted uniquely and redemptively. "God has visited and redeemed his people" in Jesus Christ. Christmas marks the divine intrusion. Christmas as memory or a wistful hope can never heal our deepest hurts; but Christmas as a reproducible spiritual experience—the visitation of our souls by God himself, this heals, empowers, saves. He made us for himself. He is here. Close to our need his helping is. The lost can be found, the dead can be restored to life. This is the joy of Christmas.

3. *The Gospel of Christmas: Peace.* Text: Luke 2:13,14—"And in a flash there appeared with the angel a vast host of the armies of Heaven, praising God, saying, 'Glory to God in the highest Heaven! Peace upon earth to men whom He loves!'" (Phillips). Sounding the climacteric note in the angels' song you would remind your hearers of what they know, or should. (a) Most people everywhere want peace. Is such desire doomed to disappointment? Toynbee is sure that nothing super-human or supra-historical makes our extinction in war inevitable. A wide area exists in which human will can operate to change the course of history. In politics, a constitutional, co-operative system of international law and order can be established—however imperfect. In economics, working compromises between free enterprise and "socialism" may be worked out. In the life of the spirit, we may "put the secular super-structure back on to religious foundations." He adds that of the three tasks, the religious one is of course, in the long run, most important. Christianity is the supreme relevancy. God himself is the author of peace, and he has taken the initiative. To his human family he has given the tremendous gift of choice: freedom to move toward reasonable harmony or toward chaos. Christmas is the prophecy and promise of peace.

(b) It follows that peace in the world depends upon individuals in community who have God's peace within. Religious experience may not be a substitute for sound economic, social, political solutions of global difficulties. But it is prerequisite to and assurance of such solutions. Said the late Rabbi Joshua Liebman, "when men are at peace within themselves the explosive emotions that now torment them will die away."

(c) This where Christ comes in! His birth was preceded by the promise of peace to men whom God loves. His life was dedicated to the creation of peace with God and peace with one another. "He is our peace," declares the New Testament. His sacrificial death which overcame the enmity which causes war and which ended the alienation of man from himself, from his fellows, and from

God was preceded by his legacy: "My peace I give to you."

Christ's glorious good news is that in him we may have peace, and through him, we may create conditions of peace among men. Romans 5:1—"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." You would then clearly point to the steps whereby Christ's peace can be experienced. And Christmas would see at least a few accepting the Holy Spirit's inexhaustible resource to be peace-makers. They would know that the Lord of peace himself came to give

them "peace always by all means."

4. "Let's Rescue Christmas!" Text—Matthew 2:13. Herod sought to destroy all that made the first Christmas. Brutal forces confronted the starshine on a newly born child. Brutal and consensory forces confront Christmas on this anniversary of the divine event. General William Booth's wife asked her oldest daughter, "Kate, why is it that God can't keep a thing pure for more than a generation?" We ask that question about Christmas. Further, we ask: How did the "impurity" take over? What can (Turn to page 57)



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EDITED BY MRS. JOYCE ENGEL†

The Minister's Dream House

MARGARET RATCLIFFE*

DOUBTLESS many churches believe they are conferring a favor upon a minister by providing a parsonage or manse, and perhaps in many cases it really is a blessing for him not to be bothered with the problem of finding a house, especially if he moves often. However, as I have been privileged to see various monstrosities that go by the name of parsonage, I wonder . . . The minister's wife in many instances has had to practice the art of legerdemain in order to make her furnishings of one parsonage fit another or the rugs of a former manse cover the spacious floors of a fifty-three window semi-hotel type of domain.

Probably it was kindness on the part of the late John Doe to have left his otherwise useless and outmoded domicile to be used by the minister and his wife. But, while it might have been suitable for the last generation, its archaic plumbing and heating, which were good in their day, were designed for times when the parish hauled loads of cordwood to be consumed in the yawning furnace or when the minister had time to shovel coal and ashes. For the most part the manse or parsonage seems to imply that ministers should have families of ten or twelve, either in order to occupy it or to look after it.

Furthermore, how embarrassing it is for a minister to plead for some fresh wallpaper now and then only to have some dear old soul on the parsonage committee say, "I've had the paper on our living room longer than his!" And what minister's wife has not been plagued by the common misapprehension that, because she lives in a par-

sonage, her house is a sort of open house to the whole congregation? After having experienced both life in a parsonage and life in our own home, I conclude that many parsonages are often too large and too expensive to maintain, and that a minister's own home gives him more of a sense of independence.

Of course, if a minister lives in his own house, his salary must be augmented by the amount that it would cost a church to maintain a parsonage. Still, I realize it is not always easy in the community to find already built the suitable size and type of house to meet the needs of a minister's family which nowadays, of necessity, must be small.

With no parsonage nor minister's room in connection with our present church, and with the study on the second floor of our home, I finally concluded that my hubby climbed at least to the top of the Empire State and down each week. So we set out to look for a ranch house. Finding nothing here which exactly suited our needs, we thought, "Why not build a house which requires a minimum of upkeep and affords a maximum of comfort?" Little did we realize that neither university nor seminary training served as the proper background for such an undertaking. After drawing the plans ourselves, upon making two trips to consult a man in his summer home in New Hampshire, we secured a most desirable lot. Of course, there were stipulations that went along with the sale. The house must be a one family dwelling, we must occupy it, and it must be in keeping with the surroundings. Ah! There was the catch, for the owner's winter home which adjoins this lot is about a seventy thousand dollar house. How we heaved a sigh of relief when, upon pre-

sentation of our modest plans for our ranch house, we received the "go ahead." Although we had been forewarned by seeing the movie "The Blandly Dream House," we bravely handed our plans and so-called specifications to a builder with the belief that now our worries were over. But, alas, they had just begun!

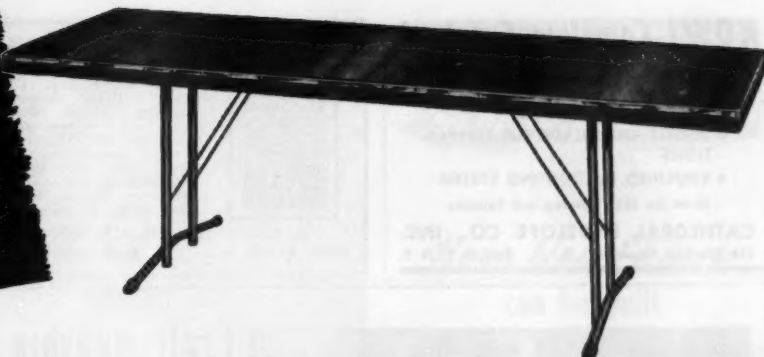
In order to make our present home more presentable for sale we rolled and sprayed nine gallons of paint on the four basement rooms. With white headgear and gauze to protect mouth and nose we looked more as if we were going into the operating room instead of to spray paint. Each time we came out of the dense spray fumes of the basement for air to greet unexpected guests, we found we had turned a pea green or a sickly yellow, resembling the color of the walls. However, within a week we succeeded in selling our house with the promise that the buyer could have occupancy in three months. Indeed we were stunned when asked by his lawyer to sign an agreement that we would pay one thousand dollars penalty if we did not vacate the house in exactly three months.

After deciding how to place the house on our trapezium lot and burning a huge pile of brush on the lot (which by the way got out of hand and we were forced to summon the fire department), with great anticipation we watched while the hole was dug. Then came the endless momentous decisions which forced us to visit hundreds of ranch houses to study the various details of everything that goes into the structure and finish of a house. In the process of searching for the correct brick we visited many brickyards and concerns, securing samples of one kind and another until now we have enough samples to line the well that surrounds a special tree on our lot. Finally we were thrilled to be able, after considerable trouble, to secure the old Boston sidewalk hard brick and even watched them being taken up and loaded into trucks. But these required special bricklayers because they were apparently harder to lay. In rapid succession came the decisions of the color of mortar, color of shingles, kind of insulation, weep holes, color of foundation, placing and kind of basement windows, shape and kind of other windows, doors, woodwork, the decorating of the walls, the kind of brick and size of the fireplace, kind and size of shelves of the bookcases, shape and kind of kitchen cupboards, kind of kitchen sink, color of formica counters, fixtures for bathroom, color of tile for bathroom and kitchen walls and floors, hardware throughout house, light fixtures, outlets, lamp post, driveway, disposal wall oven, wall milk container, flagstone for porch floor, size and kind of front and back

† Longview, Texas.

* Mrs. George B. Ratcliffe, Milton, Massachusetts.

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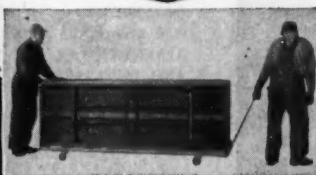
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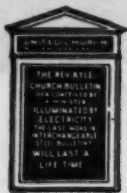
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steps, color of shades, kind of furance and radiators, finish of floors and doors, sliding doors on clothes closets, plain unbreakable glass doors between hall and living room, thermostat with clock for study, flagstone or cement walls, screens and storm doors, and removal of trees and telephone pole on lot and boulevard. Unfortunately practically everything we selected increased the original price. For instance, we had specified chimes and selected the ones with four. The builder had planned on two, so we paid the difference. We stated in the specifications a lamp post and chose a metal one but the builder had counted on a cedar one, so we paid the difference. We selected Schlage hardware, so paid the difference between that and Yale. . . .

During the process of building we decided to turn the garage around at the cost of an extra one hundred dollars. And having given the measurements of the rooms from wall to wall and the builder interpreting measurements from the middle of a wall to the middle of the next wall, we were forced to add a foot to the house at the cost of an extra two hundred dollars. Further, we moved a wall, two windows and a door, cut out another wall as the refrigerator wouldn't open, changed two doors and several cabinets, and lowered the wall oven so I could reach it—all of which, as you might expect, caused many sleepless nights. For instance, one night we got up to measure the dining room furniture only to discover that it wouldn't fit in the dining area, and added to the initial cost. Fortunately there were several builders, carpenters, painters, plumbers and electricians in the parish whose advice we continually sought, oftentimes imploring them to inspect different things; to make sure, for example, the motors were of top quality and were functioning as they should, after feeling the Boston Symphony Orchestra was missing something in not hearing the notes set forth by our oil drum due to the vibration of the pipe from the furnace.

At the end of three months, after selling much of our furniture and purchasing some new, we moved into our home with painters, the builder, and the furance men.

We admit there were many hair raising experiences; for instance, the day we dropped in only to see the tile men beginning to lay the wrong color of tile on the bathroom walls; or the time two bricklayers, who are by no means the cheapest labor, sat idle for a whole morning waiting for the arrival of the brick for the front steps, while we frantically tried to locate the promised truckloads of brick, but with no success. Nevertheless, we conclude that, now that the house is practically



Dream House. George and Margaret Ratcliffe, First Congregational Church, Milton, Massachusetts, design their own parsonage for minimum of upkeep and maximum comfort.

completed, it was worth all the hulla-balloo, for we at last enjoying the easy living on one floor, with many modern conveniences and with the study, with

book shelves lining the walls, ample closets, files, large clothes closet and picture window, conveniently situated near the front door.

Minister's Temporal Authority Limited

ARTHUR L. H. STREET

WHERE a Church corporation sold a dwelling-house that had been used as a parsonage and a dispute arose as to whether the purchaser got title to a strip of adjacent land onto which a porch of the house extended, was the church bound by any representations that its pastor may have made to the purchaser as to where the boundary between two lots extended; there being no proof that the board of trustees had authorized the pastor to represent it in the matter?

The Ohio Court of Appeals, Franklin County, answered this question no in the case of First Methodist Episcopal Church of Columbus v. Beatty, 114 N.E. 2d 839.

The case is an interesting one on the right of a purchaser to have a deed revised by court order when it appears that there has been a mutual mistake as to the location of a property boundary line.

The church owned four contiguous lots, Nos. 1, 2, 3 and 4. The parsonage was on Lot 1, which was deeded to the purchaser. But all parties concerned seemed to have overlooked the fact that a porch attached to the building extended 3.65 feet over upon Lot 2. When several years later the encroachment was discovered, the church claimed title and right to possession of the 3.65 foot strip of Lot 2, excepting so much as was occupied by the porch projection.

In litigation that ensued the trial judge decided that the purchaser was entitled to have his deed so revised as to include the strip for the full length of Lot 2. But, on appeal, the Court of Appeals decided that the deed should be revised only so as to include the land occupied by the porch; it appearing that under the agreement for sale of the parsonage it was explicitly understood that the church would retain all the adjacent vacant lots.

As to what the pastor had said, the Court of Appeals observed: "The testimony . . . of the viewing of the east line of the porch of the parsonage and the representations of the minister, as to the line, if made, could not bind the" church, "because the minister is not shown to have had authority to speak for the trustees nor does it appear that these occurrences were brought to their attention."

On the main point of the case, it is fairly clear that the Court of Appeals was influenced by the fact that there was an agreement that no part of Lot 2 was to be included in the sale, excepting as part of the building might project over upon that lot. So, the decision is not to be deemed to be inconsistent with the point that the purchaser would have been entitled to the full length of the 3.65 foot strip had it appeared that it was mutually but mistakenly supposed that the porch extended to the boundary line between the two lots.



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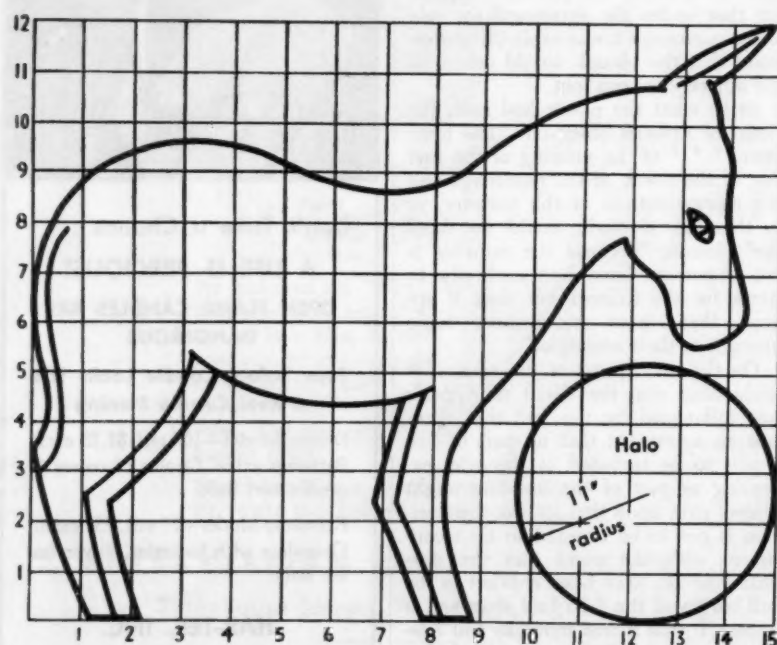
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Nativity Scene Provides Ideal Church Decoration



Full-size Nativity Scene. Figures are planned for cutting from exterior fir plywood with waterproof glue, can be used year after year. Illustrations by courtesy Douglas Fir Plywood Association. For more detailed information address "Church Management."



Donkey. Use 5' x 4' x 1/2" (or 5/8" or 3/4") exterior fir plywood; run wood grain horizontally. All grid squares 4" x 4".

NOTHING can do more to dramatize the real spirit of Christmas than a Nativity scene outside your church. Here's a fresh, new design for an outdoor creche that may be just what you are looking for in your church display planning this Christmas.

The scene carries figures up to eight feet high and it can be spread over an area 40 feet long or compressed into a length of 24 feet. The design, by Pat and Jerry Gropp, is planned for economical easy-to-handle exterior fir plywood with waterproof glue so it can be used again and again without deterioration of any kind.

The color patterns are dramatic and beautiful but purposely simple in style so that anybody can transfer the outlines and patterns to the actual cut-outs. The display can be placed anywhere on the grounds, on a balcony or conceivably on a roof under the right conditions.

Because the style of the design is timeless and in excellent taste, the whole display will continue to look new and timely no matter how many times it is used.

A folder containing complete plans and overlaid grids for the patterns is available. It is one of about a dozen plans for outdoor Christmas displays developed by Douglas Fir Plywood Association.* The plans show every shape clearly imposed on a cross hatch of lines which means you or anybody else in your church will be able to lay out the designs. Other designs tinged with a touch of reverence include plans for an angel, two styles of choir boys and girls and a tall graceful taper that can be used in combination with all sorts of displays.

The Nativity scene is contained in one folder and the other Christmas cut-outs in another.

If you want to build right from the plans shown here, you can do it.

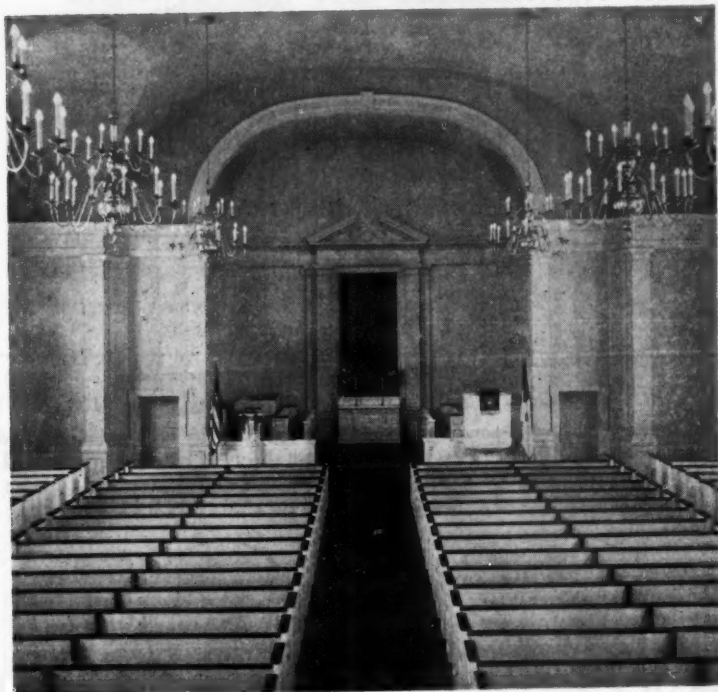
First, be sure to use only exterior fir plywood with waterproof glue. Ask for Douglas fir plywood. You can tell the glue is waterproof if you buy panels branded on the edge with the letters EXT-DFPA. For the cut-outs, you'll need six panels of 5/8" plywood in the following sizes: two 8x4 feet, one 6x4 feet, two 5x4 feet and one 5x3 feet. For the manger, you need three panels of 3/4" fir plywood in these sizes—two 4x8 feet and one 2x8 feet. In addition, you'll need about 64 linear feet of 2x4 lumber.

Start by laying out the grid lines on the 5/8" panels for each cut-out. Then draw the full size outline of the figure and cut it out with a band-saw, saber saw or keyhole saw. Make the lines dividing color good and black so a thin

*Copy may be secured by addressing Church Management.

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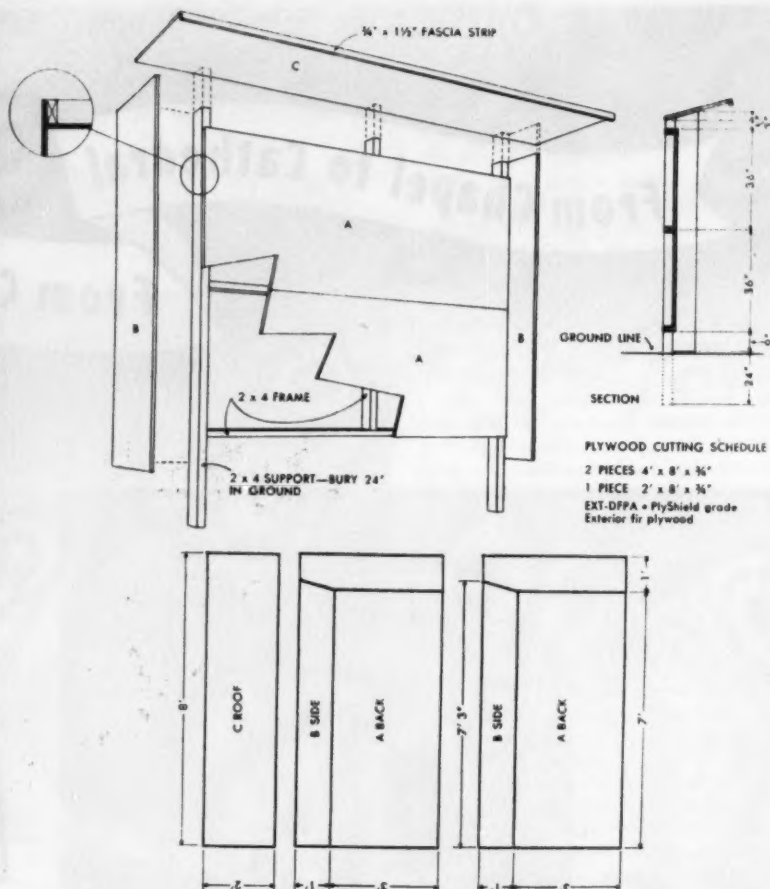
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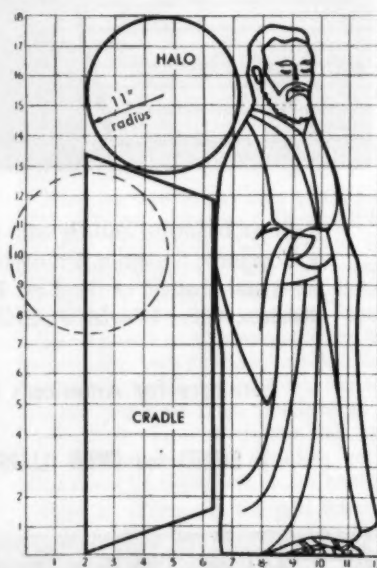
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Nativity Shelter. This is the construction plan for the Nativity scene manger shed which can be built quickly and easily from strong sheets of exterior fir plywood. Plywood Nativity scene makes excellent Christmas project for churches, schools, business clubs.



Shepherd and Wise Man. Use 8' x 4' x 1/2" (or 5/8" or 3/4") exterior fir plywood; run wood grain vertically. Grid squares 4" x 4".



Joseph and Cradle. Use 4' x 8' x 1/2" (or 5/8" or 3/4") exterior fir plywood; run wood grain vertically; halo goes behind cradle. Grid squares 4" x 4".

(Turn to page 56)



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TOO MUCH DUPLICATING

Arsonist Minister Defended

GRAHAM R. HODGES*

PHILADELPHIA, Pa. October 27—The Reverend Ralph D. Pierce was arrested on charges of arson and disorderly conduct and held today on \$50,000 bail. It is understood that his clergy friends are raising this amount without difficulty and their colleague will probably be freed sometime tomorrow.

Mr. Pierce, widely known and highly regarded in this area, is charged with setting fire to the B. A. Click duplicating machine factory last Saturday night with a resultant loss of the three million dollar plant. Company officials declare the building a complete loss, though mostly covered by insurance. Plans are already underway to rebuild on the same site.

Mrs. Pierce, the minister's wife, said her husband had been very nervous lately, especially during the climax of

the fall loyalty campaign. The night of the fire she said he rushed from the house muttering: "I'll never cut another one."

Ministerial friends of Pierce said he had long been noted for the high quality of church programs and bulletins which he personally produced on his own duplicating machine. One of them, not wishing to be quoted by name, said Pierce recently told him: "I wish I had never started. If I do them perfectly nobody cares. If I make one mistake everybody tells me."

Pierce's attorney plans to enter a plea of temporary insanity though this will be made difficult by Pierce's shouted confession, made as he was taken to jail: "I'm glad I did it. I'd do it again. At least I did it at night. Nobody was hurt."

It is understood that a national committee of clergymen is being formed

entitled "Defend Ralph Pierce Committee" to raise funds for Pierce's legal expenses. As soon as radio news bulletins about his arrest were released ministers from all parts of the country began a spontaneous movement to aid the arsonist minister.

Bishop John Doe, Pierce's immediate superior said: "Of course I can't endorse arson. At the same time we never know what strain a man is going through. I regard Pierce as one of my best men. But I happen to know he hates duplicating machines."

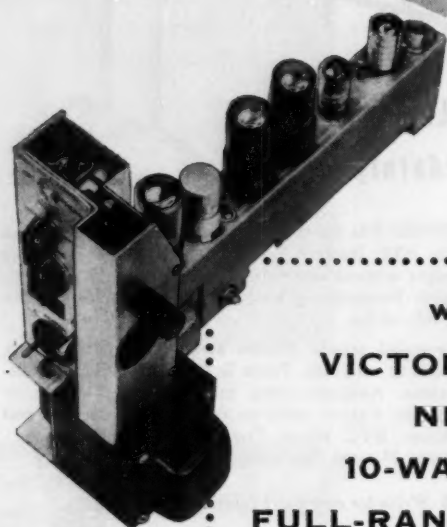
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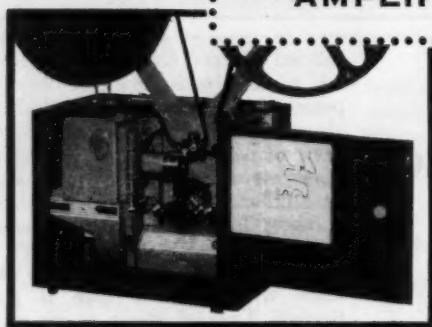
In announcing Mr. Myers appointment, the church manufacturing firm said that "while we have many installations in this territory, we are now glad to state that we have a resident distributor who will work direct with the churches." Mr. Myers, whose home is in Steubenville, Ohio, was for years President of Myers Brothers, Inc., dealing in remodeling, redecorating and refurnishing.

*Minister, First Congregational Church, Ticonderoga, New York.

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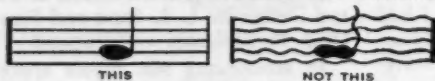


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ALBERT B. FULLER 902 TEMPLE BLDG. 903 GRAND AVE. KANSAS CITY, MO. Santa Fe Hills Baptist Kansas City, Mo. Church and Ed. Unit \$90,000	CHARLES J. BETTS 222 SOUTH DOWNEY AVE. INDIANAPOLIS 7, INDIANA Christian Mooresville, Ind. Church, Ed. Unit \$80,000
WALTER M. GAFFNEY 43 POTTER ST. HYANNIS, MASS. First Baptist Hyannis, Mass. Parish House Dennis Union Dennis, Mass. Parish House \$40,000 Holy Redeemer R. C. Chatham, Mass Church \$56,000	RALPH J. BISHOP 1526 WEST RIVERSIDE AVE. SPOKANE 11, WASH. English Cong'l Odessa, Washington Remodeling of Ed. Unit \$12,000
MILES GILBERT 810 W. MAIN ST. EAST ST. LOUIS, ILL. Signal Hill Meth. East St. Louis, Ill. Ed. Unit \$75,000	BLACK AND WEST TRI-STATE INS. BLDG. TULSA, OKLA. St. Paul's Episcopal Fayetteville, Ark. Ed. Unit \$76,450 St. John's R. C. McAlester, Okla. Day School \$70,000 St. Vincent de Paul R.C. Rogers, Ark. Day School \$30,000
GOODRICH & WILKING 226 E. 2ND ST. CASPER, WYO. Southern Baptist Casper, Wyo. Church, Ed. Unit \$170,000 Community Ch. Thermopolis, Wyo. Church, Ed. Unit \$ 70,000 Trinity Luth. Sheridan, Wyo. Ed. Unit \$ 50,000	EDWARD BODET 3417 MONTROSE HOUSTON, TEXAS First Christian Freeport, Texas Church \$20,000
JOHN HANS GRAHAM 2430 PENNSYLVANIA AVE., N.W. WASHINGTON 6, D. C. Shaare Tefila Congregation Washington, D. C. Synagogue \$90,000	D. A. BOHLEN & SON 930 STATE LIFE BLDG. INDIANAPOLIS 4, IND. Holy Name Indianapolis, Ind. Church \$300,000
FRANK B. GRIFFIN 251 1/2 W. MAIN AVE. GASTONIA, N. C. Associate Reformed Presby. Clover, N. C. Church \$64,185	HARRY I. BOSWORTH NEIL P. ANDERSON BLDG. FORT WORTH, TEXAS First Baptist Gilmer, Texas Ed. Unit
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ROGER ALLEN & ASSOCS. 1126 GRAND RAPIDS NAT'L BANK BLDG. GRAND RAPIDS 2, MICH. St. Paul's Lutheran Caledonia, Mich. Church \$80,000	TRAVIS BROESCHE 5106 CRAWFORD ST. HOUSTON 4, TEXAS Neiderwald E. & R. Austin, Texas Church \$25,000
JOHN P. ALMAND 1305 LOUISIANA ST. LITTLE ROCK, ARK. Rose City Meth. North Little Rock, Ark. Church \$32,000 First Presby. North Little Rock, Ark. Church \$75,000	TRAVIS BROESCHE 5106 CRAWFORD ST. HOUSTON 4, TEXAS Neiderwald E. & R. Austin, Texas Church \$25,000
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	C. S. HUCHART & ASSOCS. 611 W. MARKET ST. YORK, PA. 29th St. Ev.-U. B. Harrisburg, Pa. Ed. Unit \$100,000
	GERALD BUETOW 1931 UNIVERSITY AVE. ST. PAUL 4, MINN. Redeemer Luth. Grand Forks, N. D. Church \$60,000
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Meth.		First Meth.	
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Church, Ed. Unit		Ed. Unit	\$100,000
First Cong'l		Shelton Baptist	
Osage, Ia.		Shelton, Ga.	
Church, Ed. Unit	\$200,000	Ed. Unit	\$35,000
A. EUGENE CELLAR 502 RIVERSIDE AVE. JACKSONVILLE, FLA.		BERNARD I. DEVRIES 613 HACKLEY UNION NAT'L BANK MUSKEGON, MICH.	
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Jacksonville, Fla.		Muskegon, Mich.	
Ed. Unit	\$250,000	Church, Parish House	\$180,000
Murray Hill Presby.		FRANK DILL 4511 KYLE AVE. HOUSTON 6, TEXAS	
Jacksonville, Fla.		First Baptist	
Ed. Unit	\$50,000	LaMarque, Texas	
CHARLES S. CLEVELAND 246 MAIN ST. HACKENSACK, N. J.		Church	\$140,000
First Cong'l		First Presby.	
Hackensack, N. J.		Rockdale, Texas	
Church, Ed. Unit	\$200,000	Church, Ed. Unit	\$125,000
CHESTER A. CONE 731 S. W. 11TH ST. MIAMI, FLA.		F. WALLACE DIXON SUITE 204, MARSH BLDG. 1832 M ST., N. W. WASHINGTON 6, D. C.	
First Baptist		Bethesda Christian	
South Bay, Fla.		Chevy Chase, Md.	
Church	\$50,000	Church	\$140,000
PEYTON G. COOPER 4731 MARCH ST. DALLAS, TEXAS		Takoma Park Christian	
Memorial Presby.		Takoma Park, Md.	
Dallas, Texas		Church Alterations and	
Church	\$100,000	Additions	\$20,000
GORDON CORNWELL ANDERSON BLDG. TRAVERSE CITY, MICH.		Washington Hebrew Congregation	
Bethlehem Luth.		Washington, D. C.	
Traverse City, Mich.		Church, Ed. Unit	\$1,650,000
Church, Parish House	\$100,000	DRYER & DRYER 2550 EAST AVE. ROCHESTER, N. Y.	
CRAIG & BEERS FIRST NAT'L BANK BLDG. LINCOLN, NEBRASKA		Third Church of Christ, Scientist	
First Christian		Remodeling of Church,	
Marysville, Neb.		Ed. Unit	\$75,000
Church	\$60,000	BENJAMIN P. ELLIOTT 8416 GEORGIA AVE. SILVER SPRING, MARYLAND	
St. Wenceslaus		St. Michael & All Angels	
Dodge, Neb.		W. Hyattsville, Md.	
Church	\$200,000	Church, Parish House	\$60,000
St. James		W. S. FERGUSON ARNOLD A. PETERSON 3134 EUCLID AVE. CLEVELAND 15, OHIO	
Lincoln, Neb.	\$60,000	Bible Community	
HENRY D. CRUTE & ASSOCS. NORTH HAVEN, CONN.		North Mentor, Ohio	
St. John's by the Sea		Ed. Unit	\$17,000
West Haven, Conn.		Liberty Hill Baptist	
Church		Cleveland, Ohio	
CRUTE-O'BRYAN 300 BENNETT BLDG. KANSAS CITY, KANSAS		Church, Ed. Unit	\$300,000
Latter-Day Saints, Quindaro Stake		Hayden Ave. Baptist	
Kansas City, Kansas		Cleveland, Ohio	
Church Addition, Ed.		Church, Ed. Unit	\$120,000
Unit	\$57,500	A. HENSEL FINK 1701 ARCH ST. PHILADELPHIA 3, PA.	
CURTIN & RIELEY 45 NEWBURY ST. BOSTON 16, MASS.		Glenside Methodist	
St. Brigid's R. C.		Glenside, Pa.	\$266,000
Millbury, Mass.		Church	
Church		MAX FLATOW & JASON MOORE P. O. BOX 899 LOS ALAMOS, N. M.	
LEO A. DALY 633 INSURANCE BLDG. 1708 FARNAM ST. OMAHA 2, NEB.		Grace Luth.	
St. Mary's R. C.		Los Alamos, N. M.	
Sigourney, Iowa		Church	\$60,000
Church	\$330,000	FROESE, MAACK & BECKER 705 OLIVE STREET ST. LOUIS 1, MO.	
DAMON, WORLEY & ASSOCS. 926 ENGINEERS BLDG. 1365 ONTARIO ST. CLEVELAND 14, OHIO		St. John Ev. & Ref.	
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Akron, Ohio		Church, Ed. Unit	\$60,000
Church	\$375,000	J. C. FULTON & SONS NATIONAL BANK BLDG. MAIN ST. & BEESON BLVD. UNIONTOWN, PA.	
PAUL O. DAVIS 501 SOUTH BOYLSTON ST. LOS ANGELES 17, CALIF.		First Presby.	
St. Cross Episcopal		Ligonier, Pa.	
Hermosa Beach, Calif.		Church, Ed. Unit	\$80,000
Ed. Unit and Parish		LOUIS GEIS 4550 MAIN KANSAS CITY, MO.	
House	\$150,000	Belvidere Baptist	
Anderson, Ind.		Grandview, Mo.	
Ed. Unit	\$200,000	Ed. Unit	\$23,500
ARTHUR HENNING 514 ANDERSON BANK BLDG. 931 MERIDIAN ST. ANDERSON, IND.		Bethel Baptist	
First Presby.		Kansas City, Mo.	
Church	\$45,000	Ed. Unit	\$25,000
		Ruskin Baptist	
		Hickman Mills, Mo.	
		Ed. Unit	\$60,000
		CONRAD C. HENNE 249 MELBOURNE AVE. MAMARONACK, N. Y.	
		Madison Luth.	
		Madison, Conn.	

(Turn to page 91)

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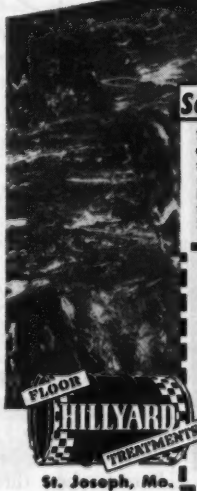
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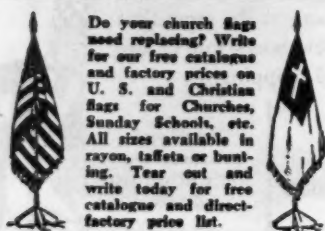
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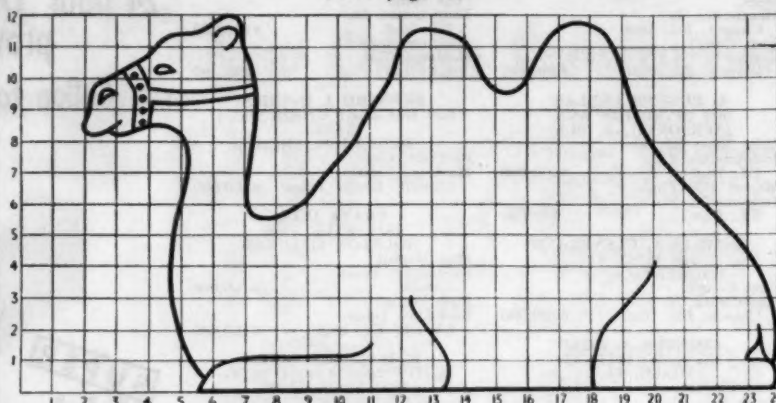
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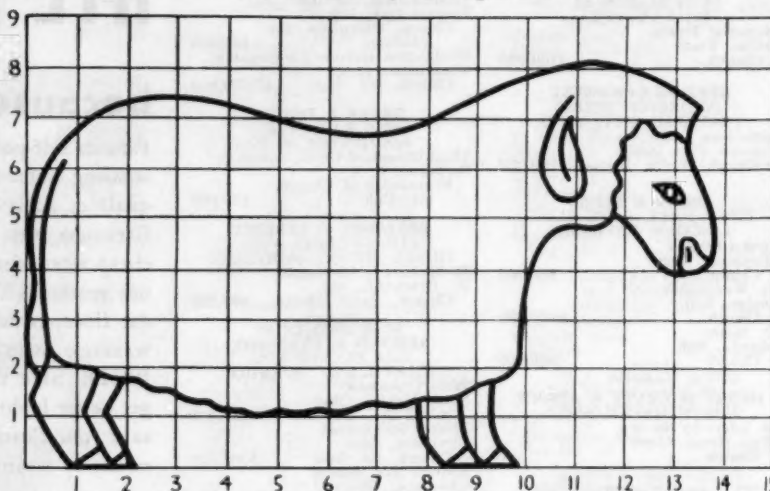
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Nativity Scene Provides Ideal Church Decoration

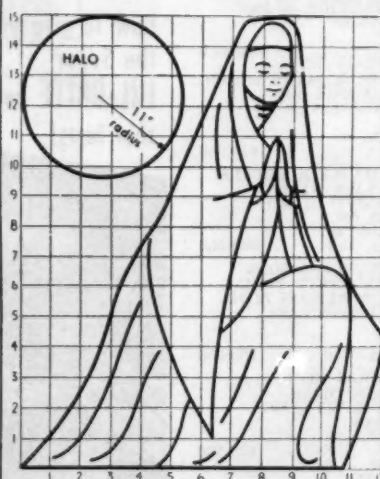
(From page 52)



Camel. Use 8' x 4' x 1/2" (or 5/8" or 3/4") exterior fir plywood; run wood horizontally. Grid squares 4" x 4".



Sheep. Use 5' x 3' x 1/2" (or 5/8" or 3/4") exterior fir plywood; run wood grain horizontally. Grid squares 4" x 4".



Mary. Use 4' x 5' x 1/2" (or 5/8" or 3/4") exterior fir plywood; run wood grain vertically. Grid squares 4" x 4".

coat of primer over them will allow the lines to show through.

For the manger, lay out the framing flat and nail the plywood to the uprights and cross members. Then set the legs into the ground about two feet.

It is best to give all the plywood a prime coat on both sides before it is exposed to the weather to assure a good finish paint job. Daub the edges with a heavy prime coat. For the color coats, use exterior house paint or trim paint tinted to the desired colors. Be sure to use bright solid colors on large displays. If the display is to be lighted, a flat color will reduce glare.

Co-op Features Animal, Bible Figures for Christmas

Beautiful wood animal and Bible figures for the church school are featured this Christmas season by the Macedonia Cooperative Community. Individual figures or sets are available of farm animals, farm family figures, wild animals, and Bible figures for that Christmas Creche. Price list may be obtained by writing Mrs. Norman Moody, Macedonia Cooperative Community, Clarks-ville, Georgia.

Priming the Preacher's Pump

(From page 45)

we do to rescue Christmas from the stained hands which degrade it? You could voice a plea for a crusade to rescue Christmas in various ways. Here's one bare outline:

(a) Let's rescue Christmas from the greedy, the selfish, the thoughtless.

(b) Let's rescue Christmas from the arrogant and intolerant who despise the race from which—humanly—Christmas came; and from all others who would exclude any of God's children from the feast he has prepared.

(c) Let's rescue Christmas from the cynic, the skeptic, who insists that the Christmas message of God's incarnation in Jesus Christ is too good to be true.

(d) And let's save Christmas from being ruined by childishness and give it back to the childlike of heart. Shortly before his death, Lloyd C. Douglas wrote a message entitled "Advent for Adults". In it he said, "This year we've got to get Christmas out of the cradle. We've got some machinery in motion, this time, that no baby can operate." Childishness runs to the cradle but bypasses Galilee and Calvary and Olivet. Childlikeness enters the kingdom of heaven. Trust, awe, wonder, love—such are the passports into the heavenly country.

5. An alternative theme, or a complementary one to the foregoing would be *Christmas to the Rescue*. Scripture—Exodus 3:7, 8. "And the Lord said, I have surely seen the affliction of my people . . . and have heard their cry; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land . . ." The "incredible star" of Christmas hovers near the Burning Bush in the desert where Moses heard God saying, "I am come down to deliver." Let your people take a quick look at twentieth century Egyptians, today's slave-drivers. From what tyrants does the Christ of Christmas rescue us? (2) From what one called "the night-view of history." God's invasion of the world in Jesus discloses his purpose, gives meaning to the human drama, and meaning to our struggle. (b) The God who came at Christmas rescues us from enslavement to the impersonal, delivers us from the oppressive sense of our helplessness in face of titanic forces loose in the world. Love divine and power that men call weakness has allied himself to us as we fight against anarchs of the night. One with him is a majority. (3) Christmas—Christ—rescues us from fear of the dark. The dark caused by our failures, by the blackout of despair, by the fact of death. The light of Christmas, of Calvary, of Easter, is the light of God's for-

giveness, his available transforming love, his eternal companionship. "There is born to you . . . a Saviour, Christ the Lord!" God has heard, he has seen our plight, he knows our need, he is come: Salvation is created in the midst of all the earth. Alleluia!

PARSON'S BOOK OF THE MONTH

Are you looking for something clear and "down the center" by which to make the Sacrament of the Lord's Supper meaningful to your people? Are you uneasy about the "memorial" idea being the complete explanation of the lasting Supper? And yet equally dissatisfied

with certain "high" views of Holy Communion certain churchmen insist are the only views? J. B. Phillips has written a little book for you. Entitled *Appointment with God* it is surprisingly complete in its exposition of the New Testament meaning. Not surprisingly, this book of 61 pages is clear and convincing; Mr. Phillips' earlier books including his translations of the Epistles and Gospels impressed many readers by their attractive clarity. Thirteen brief chapters originally given as Lenten addresses to his own congregation deal with such aspects of the Church's central worship as, Communion and Common Sense.



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More than Memorial, The Original Intention, Spiritual Nutrition, Representation or Representation, The Unique Sacrifice, and Preparation—Body and Mind and Soul. Mr. Phillips dodges no controversial issue, and declines to soft-pedal the disquieting fact that the service which was surely meant to unite actually divides Christians more sharply than any other act of their worship. He has the New Testament spirit, which is (as we like to say now) the ecumenical mind. "This Mystery", he writes (p. 60) "cannot be 'cornered' by any denomination and reserved exclusively for the use of its own members. We are one in Christ, whether we like it or not . . ." Indeed Mr. Phillips would make open communion not the goal of Reunion but a means to it. Humbly partaking of the sacrament together we would be pierced by the sin of our divisions and exclusiveness and find that in the real spiritual presence of our Lord mediated through the service our differences and divisions are not nearly as insuperable as we supposed. Unless you are unrepentantly a sacerdotalist and unconsciously a bigot you will like this book! Your boys and girls will find it makes sense. Your adult parishioners, weary of the delicately balanced ambiguities of cautious churchmen will find it making Christian sense too. *Appointment with God* is published by the Macmillan Company (September 1954) and sells for \$1.75.

NOTABLE QUOTES

This world is as wild as an old wives' tale,
And strange the plain things are,

The earth is enough and the air is enough
For our wonder and our war;
But our rest is as far as the fire-drake swings
And our peace is put in impossible things
Where clashed and thundered unthinkable wings
Round an incredible star.
—Gilbert Keith Chesterton.

"I can conceive of no bolder adventure of religious imagination. To set up, in a decadent empire founded upon force, among a people hard-bitten with bigotry and misdirected zeal, the cradle of an obscure infant and invest him, in a stable, with omnipotence seems to be sheer audacity beyond belief. Yet so it is, and the Infant has worn down the empire, together with several of its later imitations; bowing them out with thanks for their past services—the late S. Parkes Cadman, America's first nation-wide radio preacher; author, lecturer, pastor.

"Faith knows no time limits."
—George Macdonald.

JEST FOR THE PARSON

Canon Sydney Smith—"the Smith of Smiths"—famous mid-nineteenth century wit and parson was once approached by a rude young man who said sarcastically, "If I were a father and had an idiot of a son I should put him into the Church"—make a minister of him. "Well," replied Sydney Smith, "your father did not apparently share that opinion."

The Report of the Seventy-Five

GEORGE STOLL

Last month in an article entitled "The Cheer-Up Visit Is Not Enough," Albert Meiburg gave us an introduction to a tour by theological students to welfare institutions in and about Louisville, Kentucky. In this issue Mr. Stoll, aided by Mr. Meiburg, tells the results of the visitation on the students.

visited in the institutions we study and seek to serve. These students were from Dr. Wayne Oates' class in pastoral counseling. They made such interesting and enlightening reports on what they found that I asked Mr. Albert Meiburg, a supervisor of the project, to write about it. Here is what Mr. Meiburg wrote:

The class in pastoral care was assigned in small groups to thirteen institutions in or near Louisville, Kentucky. The Louisville Area Council of Churches has a Committee on Institutions which enlists laymen in practical

SEVENTY-FIVE Southern Baptist Theological Seminary students visited our committee meetings and

service to these agencies. In addition to visiting the hospital, or prison, or children's home, etc. each week, and getting to know one or two patients, the students visited the monthly meetings of the laymen.

In essence, these lay groups are church conversation clubs which follow serious study with constructive action. Composed of four or five hand-picked men from neighboring churches, they devote themselves to a fourfold program of awareness, support, service, and prevention in relation to a particular community institution such as a police court, jail, or hospital. There are no "canned programs" in the work of these committees. The meetings center around a report of information on some problem relevant to the institution. A period of around-the-circle discussion follows in which each member tries to discover ways of helpful action on the basis of the information shared.

It was interesting that in the course of their contact with the institutions and the laymen, the students adopted many of the goals of these committees.

1. They became aware of the needs of the institutions. At the Chronic-Disease Hospital the students saw that a definite need of the patients was a more intensive program of visitation from "people outside." In an oral report which they gave to the institutional committee they told some of the "whys" and "hows" of this visitation.

2. The students learned that many officials in our public institutions are doing magnificent jobs with a pitiful amount of popular support. After coming to know the officers of the Municipal Court one student said, "You know, one of the first things I'm going to do when I get into a full-time pastorate is to get acquainted with the court officials in my town." Another student said, "I have a new appreciation for the physician, social worker, judge, probation officer, institutional worker, and even the corner storekeeper!"

3. The students found ways to be of service to the inmates of the institutions. One of the students, a young widow with a boy of her own, worked with a cottage of youngsters at the state children's home. Before the end of the semester she had entertained all but one of the fourteen boys from that cottage by inviting one or two of them at a time to spend Sunday in her home. The attitude of one of these boys showed a marked improvement as a result of her friendship. He had been a "problem child," and on one of her early visits she had found him locked up because of an attempt to run away.

At another children's home, the students worked with the photography club to prepare a series of colored slides illustrating life in the home. The institu-



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**HOW TO
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tion is now using this as a means of telling people about its work.

In the juvenile court the students sat in individually on the conferences between the court and the families of delinquent boys and girls. Later they made follow-up visits to the homes of these families.

One of the students who worked in a tuberculosis sanitarium found that a patient he had come to know was to be transferred to another hospital for surgical treatment of cancer. He followed the patient and rendered effective pastoral care during the time the patient was away from the sanitarium.

4. Students attempted to find ways of preventing the institutionalization of so many persons. At the city workhouse students found that a group of individuals of the so-called "skid-row" type were making as many as one hundred or more visits there. The penologists call this problem "recidivism." In trying to break this cycle of arrest, imprisonment and release, the students decided to see what each could do with one man. They tried to become the man's friend. By arranging to have a job waiting for him and by being on hand at the time of his release, they are trying to get him off to a fresh start.

When a student minister has learned the valuable lessons mentioned above from a flesh-and-blood situation, he is a better qualified pastor. In helping to teach these students, the laymen made a further contribution in demonstrating ways in which church members can be enlisted in "the work of the ministry." One student expressed his appreciation of this aid in the following way: "An awareness of the Louisville Plan and of its tremendous scope has proved helpful. So helpful in fact that I am going to present it to my home association in the near future. It is my hope that we may be able to take this to all churches which have an opportunity to help in the various institutions throughout the country."

I wish we could find more ways like

this to get ministers and laymen together in being doers of the word. I think Paul had something of this in mind when he wrote, "Let him that is taught . . . communicate unto him that teacheth in all good things." (Gal. 6:6) "To communicate" is to share. Laymen have a vital message and a vital work to share just as ministers do. In this sense every Christian layman is a minister.

REDWOOD USED INCREASINGLY IN CHURCH BUILDING

"A flatteringly large percentage of current church work uses redwood either decoratively or structurally" the California Redwood Association reported in its September 1954 issue of *Redwood News*. Ten pages of the magazine

are filled with pictures of churches constructed of redwood and editorially the Association comments that in some cases the choice of wood is "determined by the fact that some portion of the tree from which the lumber came might have been growing since the beginning of the Christian era."

"Until recently" the *Redwood News* says "design was handicapped by lack of laminated arches and beams of redwood. Now, however, three firms are offering laminated structural members on special orders. Names will be sent on request." Further information and copies of the *Redwood News* may be obtained by writing *Church Management*.

HOLIDAY FILMSTRIPS DESCRIBED

Filmstrips and slidesets for the holiday church program are described in a new 20-page booklet issued by the Society For Visual Education, Inc. Many new materials for the holidays are introduced in the folder, including "Little Lost Angel" based on the book of the same name copyrighted by Rand McNally and Company; and "Rudolph Shines Again" a new story about Santa's popular helper which will be introduced this holiday season. There also are other seasonal materials which should be helpful to the church school leader planning a program this year. In addition S.V.E. offers a package plan that permits purchase of some of its regular features at a reduced price until December 25. For a copy of the folder describing the holiday filmstrips and slidesets, write to S.V.E., 1345 Diversey Parkway, Chicago 14, Illinois.



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Chancel furniture and woodwork by "Valley City" craftsmen.
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MANUFACTURING COMPANY LIMITED
DUNDAS ONTARIO CANADA

Special Events Calendar*

December 1954

December

- 1-31 Holiday Butter Cookies Days
- 5-12 International Golden Rule Week
- 8 Feast of the Immaculate Conception. Religious
- 11 JCI Day. (Junior Chamber International)
- 12 Universal Bible Sunday
- 15 Bill of Rights Day
- 20 Hannukah. Religious (Jewish), Feast of Lights
- 25 Christmas Day. Religious. Legal holiday in practically all States
- 26 Day after Christmas. Legal holiday in South Carolina
- 31 New Year's Eve. (Watch Night) Religious

* U.S. Chamber of Commerce, Washington, D.C.

How to Write a \$100,000 Letter for Your Church

LEO P. BOTT, JR.*

THE most important thing about writing a letter to raise funds for a church or any other purpose—in fact, for any sales letter—is the *approach*!

What are you specifically trying to sell? How can you best present that keynote *quickly, graphically, and dramatically*? What can you say immediately that will incite reading and excite the reader?

That's where the professional letter-writer comes in to co-ordinate the theme and efforts of the professional money-raising organization or the church's own fund-raising committee. Just as advertising should be the mouthpiece of merchandising, so should the letters to those who are to be solicited tell the pertinent sales story of the money-raising drive. Also, as advertising and selling goes hand in hand, so should personal solicitations follow the mailing of letters and other promotional or explanatory literature.

A few months ago I realized that through a quirk of fate I had helped to destroy a church—even though my part was purely professional. I was asked to prepare a letter to help raise \$100,000 to replace a 64 year old Lutheran wooden church in Mediapolis, Iowa, a little town of about 835 people. A previous money-raising drive had failed—which was a handicap that had to be coped with.

Because the letter added so much to the success of this drive, the old structure was torn down and a new building is now being erected on the same site. So I feel relieved and happy to have had the privilege of helping to build a beautiful new church.

The letter I prepared is making advertising history, first, because it was so successful. Over \$76,000 in cash was raised, besides more than \$24,000 in donated labor and the use and operation of bulldozers and other equipment.

* Mr. Bott is the Chicago advertising man who was asked to write the now historic fund raising letter.

It had been planned to solicit additional funds from alumnae of the church who had moved away, as well as from local merchants and those in nearby Burlington. This money would be used for various vestments. Since my assignment had been completed, I have not been informed of further plans other than the promise of an invitation to attend the ceremonies of the laying of the cornerstone.

Another reason why I believe this letter will make advertising history is the unique approach and the very unusual contents of the letter itself. The three pages are reproduced here so the entire letter may be read carefully and readers may follow the warning and suggestions this article may bring.

It may be said that the letter lacks dignity and should not have scolded the church members so drastically. My only defense is that it was intended to raise money and it succeeded in its mission. However, it cannot be said that it was insulting or vulgar, even in its reference to the outhouses. I was not attempting to be funny or facetious but I felt that, under the circumstances, I had to "chide" the members, to use the word of Donald L. Anderson, the pastor.

I was shown this run-down church one night, and the various defects and weak spots were pointed out to me in derision. I was also informed that many members had that age-old attitude: "It was good enough for my grandfather and my father so it is good enough for me."

Before leaving Mediapolis, after my careful inspection, I told the Pastor I had decided to use the approach I did but warned him that his members might be afraid to attend church. Though this is Mr. Anderson's first pastorate and he is still a comparatively young man, he has a keen understanding of psychology. "I hope the members will feel that way, for if they do, then we'll get a new church."

I also predicted, with a warning, that the letter would be either a great success or a perfect failure—nothing half

TSI
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for the
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A comparison of design and construction features immediately stamps the TSI—DeVrylite as the most advanced 16 mm. sound projector on the market today.

In simplicity of design . . . in compactness . . . in ease of operation . . . in top-flight performance . . . this projector has long been the leader in its field. It is unexcelled for brilliance, clarity and steadiness of screen images, and has natural rich tonal quality and high fidelity of sound.

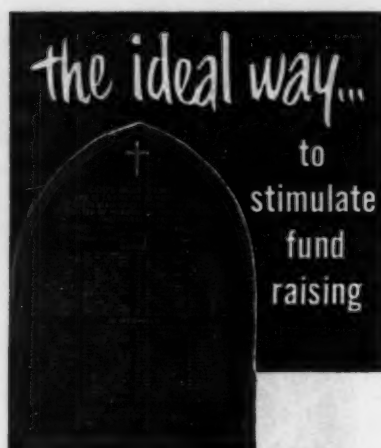
Now in the hands of Technical Service, Inc., manufacturers of the famous TSI "Suitcase" Projectors, the DeVrylite reputation will be further strengthened. Combined experience and facilities guarantee the highest quality in every unit. An efficient and expanding organization assures the finest service that can be offered by any projector manufacturer.

Best for today . . . best for the future . . . the TSI—DeVrylite will continue to be the big value in portable 16 mm. projectors. A new brochure offers you the full details. We'll be happy to send you a copy.

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- ★ Used by thousands of Churches

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Church
Address
City Zone State

way. I was given a free hand and, other than a few minor word changes, the committee accepted the letter in its entirety. Note that it is three pages long! Don't let anyone tell you that a letter has to be short "because a person won't read over a page!" Don't be misled! People won't read tripe—not even beyond the first sentence, but they will read several pages if the letter has the right point of contact—the right approach and is made interesting.

Many churches, organizations and individuals have written me for copies of this letter. They had in mind adopting or adapting it, with proper changes, of course, to be used to raise money for their church. I admonished them as I issue a word of warning here: DON'T! This letter was written in regard to a particular church that was about to topple over. The facts, as presented, were not exaggerated. After the "chiding", the members were encouraged to attain their goal. They were given as a lift as to how a new church could replace the old and how each could do his part to help build a church of which he could be proud. The letter also appealed to his personal, as well as his civic pride and his opportunity to undo his past neglect.

Yes, I strongly advocate against anyone applying this letter to his own situation. It probably won't fit! It may be like taking a certain medicine prescribed for someone else with a slightly different ailment or a different physical makeup. Letters should be specially tailor-made for each church and each purpose—as was this.

The letter was reproduced in regular letterpress printing, and by the local newspaper. So it was obviously a printed letter and did not look at all like a typewritten or regular processed one. It did have a place for a fill-in to be written in ink. There was no attempt to imitate a typical written letter. Note, too, that the letter was individually signed by all the members of the Finance Committee. That was an important feature!

Usually letters of this sort should have an accompanying broadside, brochure, folder, circular or other literature. To offset the unusual shock approach of the letter, I prepared a highly dignified folder, size 11" x 17". It was intended to show the architect's sketch as quickly and as large as possible. So it was printed on the front and back. When the two pages were spread out, there was a large drawing of the church with the wording: "The Immanuel Evangelical Lutheran Church Congregation will present to Mediapolis a new church." This put the congregation on the spot.

Beneath the illustration was a message intended for the prospective donors: "It's up to YOU to make this

dream come true." Both the broadside and the letter contained a liberal amount of appropriate biblical quotations.

This folder was printed on an enamel stock which was green on the outside and white on the inside. The inner pages reproduced the floor plans of the proposed church.

Wrote *The Reporter Of Direct Mail Advertising* when it reproduced this letter in its February issue: "This is one of the most unusual case histories ever printed in *The Reporter*. It's a pleasure to reproduce it, for it furnishes a soothing relief from the stories of charity rackets. The first part of this unusual letter is radical in that it's completely negative. But the results seem to prove that the approach of a sales letter is the most important factor... the length is of secondary importance if the approach is correct."

If you want to raise money for a church, first plan the approach very carefully. Base it on a "cause" or create a crusade. Raise the money for a definite need or a specific purpose. Don't generalize by stating or implying that your organization needs money. (Which one does not?) Tell about that need—to repeat—"quickly, graphically and dramatically." But apply the YOU attitude throughout the letter—not "we". Show the reader how he will get relief—benefit—satisfaction—clear conscience—or an uplift by having helped. Be sincere. Let your heart write the letter!

Text of \$100,000 Letter

"WHOSOEVER thou art that entereth this Church, remember it is the House of God; be reverent, be silent, be thoughtful; and leave it not without a prayer to God, for thyself, for those who minister, and for those who worship here."

INVITATION TO:

.....
.....
.....

COME TO THIS CHURCH... but enter at your own risk!

We welcome you always—though we bow our heads with shame at the condition of our House of God and ask His forgiveness for our past neglect and the physical dangers to which His congregation is exposed as the members praise His name.

HERE ARE THE NEW SET OF RULES TO ABIDE BY:

Beware of those worn out steps at the entrance of our church. You may easily trip, fall, and hurt yourself.

If it is raining hard, don't sit in the pews stained by the rain, as the roof leaks and you are apt to get wet. Pans are placed along the aisle to catch the dripping water.

If the wind is blowing hard, better wait outside until the majority reach a decision as to whether to take a chance inside or meet at the high school. A strong wind could topple the building over or cause the buckled roof or walls, *already out of line*, to collapse. The turnbuckle which holds the walls together should *NOT* be tightened any more as to do so may pull the building down.

In the winter, sit near the door so you can run out in case of fire. The furnace beneath the floor could burst at any time—and the stove in the Sunday School room may fall apart from old age. Then our tinder box church would quickly go up in flames.

If you're inclined to dizzy spells, don't go into the balcony as the railing is very low and if you lose your balance you could easily fall to the first floor. Better caution your children to be very careful or they could readily topple over on some one's head below. Therefore, avoid sitting directly beneath the balcony railing.

Be careful of the exposed wiring in the balcony so you won't get shocked and be sure not to leave it exposed to anything inflammable like wood or paper as it constitutes a fire hazard.

Please do not congregate in the northwest corner of the building as the brick foundation has crumbled entirely away and the flooring may cave in at that weak point.

Please keep the doors to the outside toilets closed, especially in windy weather. In the winter, avoid catching cold en route by the sudden exposure to the cold air as you leave the heated church building to go to the outhouse.

These are not exaggerated rules to provoke mirth—rather they were made in all sincerity for your protection and are a picture of the condition that actually exists in our building in these modern times. They are mentioned because of the tragic situation of having a church that has been an object of ridicule in Mediapolis and even nearby Burlington.

If we were pioneers, this church would be a Godsend as it was 64 years ago when built. If we were in Russia where churches are frowned upon we would be extremely grateful for even this once painted white structure. If we were poor tenant farmers or folks living on charity we would constantly express our gratitude for such a place to pray.

But this is in America and we live in a wealthy farm community. Our congregation is rich—not in money exactly—but in the blessings of peace, health, contentment, high standards of living and the luxuries of life (cars, radio, telephones, television, electric lights, refrigerators, frozen food lockers—all full).



ST. JOHN'S LUTHERAN CHURCH, CLEVELAND, OHIO

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Lanterns harmonizing with the modern contemporary style of church architecture . . . yet retaining the ecclesiastical appearance that enhances the beauty and dignity of the church. Free engineering counsel by church lighting experts helps you plan. Write for illustrated catalog.

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THE NOVELTY LIGHTING CORP.

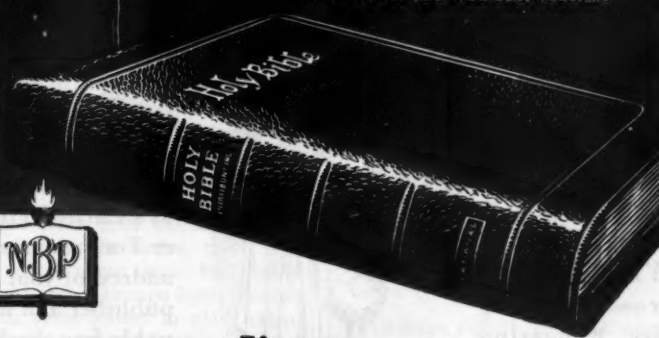
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everyone will
cherish forever**

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sold at leading Bible stores everywhere



And yet we continue to worship in a church that exposes its members to loss of limb or life, exposure to cold temperatures, fire, tornado, collapse, or even a simple fall.

—All this, to say nothing of the minister who must shout as he preaches, to be heard in the rear of the church. Or of the crowded conditions whereby Sunday School classes must be in session at the same time in different parts of the same room or nave.

Fortunately, these horrible conditions have been recognized as they are certainly no inducement for regular attendance. That ancient proverb has therefore been heeded:

"Where there is no vision the people perish." (Proverbs 29:18)

A Building Committee was appointed and has taken the initial steps to ward off the shame that confronts the

IMMANUEL EVANGELICAL LUTHERAN CHURCH of Mediapolis. An architect was consulted regarding a new church which is sorely needed. He prepared plans for an appropriate building that will do justice to our congregation, our town, and our general community. With a new building such as we hope to have, we will be humbly grateful to God and can rightfully sing:

"Lift up your heads, O ye gates, and be lifted up ye everlasting doors, that the King of glory may come in."

Because of our truly dire need, we propose to raise \$75,794.79 to be added to the \$24,205.21 in our church fund and build a structure, as illustrated, that will prove our community pride—and our congregation's faith in our all-sufficient God.

Not only will our regular members be proud to have helped build such a beautiful house of worship, but our "alumni" members will also feel exultant at such a building. Many people who have moved away attended this old church and their children were baptized and confirmed here. They will also be given the opportunity to help build this new landmark. Like you, they too, will be able to throw back their chests and say:

"I HELPED TO BUILD THAT CHURCH! Its cornerstone contains my name so it will go down through history until time immemorial and my name and contribution will live forever."

*"One life to live
Twill soon be past
Only what's done
For Christ will last."*

So when a committee calls on you, welcome these volunteers as fellow workers for our House of God.

"Give and it shall be given unto you." (Luke 6:38)

No longer shall we say "What was good enough for our grandfathers is good enough for us." You will be expected to give what a person of your standing, position and success should contribute—and remember it may be paid over a 3-year period, if desired. With your pledge, we shall get started right away to build a new church.

When your name is called, will it be on the Honor Roll to help wipe out our present neglect? WE BELIEVE IT WILL!

Yours in the Faith,

THE FINANCE COMMITTEE

Harold Peterson
Mark Bloomberg
Robert Gerling
Carl Larson
Verner Amenell
Oliver Swenson

P.S.: If you live out of the community this is our method of calling on you. Here is a card which you are asked to sign, and on which you may indicate your preferred plan for giving. Your contribution will be awaited by the Committee and recorded with the others. Please send your gift and signed investment card, for this worthy Kingdom endeavor, to Mrs. W. S. Cocayne, Treasurer, Mediapolis, Iowa.

"Where your treasure is, there will your heart be also." (Matthew 6:21)



Do you ever stop to evaluate your denominational resources? Your church publishing house, for instance — ordained to uphold your particular witness . . . buttressing missionary outreach with Bibles, Testaments, Christian literature . . . sparking church school programs with *personalized* lesson aids. *Know* and *use* the services of your church publisher. Indifference and neglect can let one of your most valuable ministries waste away.

A herdsman's wealth is in flocks. Leaving them unattended, he cannot expect to prosper. Your richest teaching resource is in the lessons fashioned by Bible-wise men and women in your own publishing house. Bypassing them injures your chance to gain your highest potential in Christian education.



Be thou diligent to know the state of thy flocks, and look well to thy herds.
Proverbs 27:23

This is a joint message of some thirty official publishing houses of Protestant groups on a matter of vital import to you as a Christian teacher. For the name and address of your own publisher and a valuable free check list write to 'Progress Through Cooperation' at 130 So. Juniper St., Phila. 7, Pa.

YOU ARE THERE

Televising Jordan

NICHOLAS TITUS*

Scripture: Matthew 3:13-17

PERHAPS you've seen the popular television program "You Are There" (C.B.S.—Sunday afternoons). The program is so well done that you feel you are there as the event unfolds before your eyes. It is done so skillfully that you enter into the very atmosphere and emotions which surround the event. It's almost as though you were a participant in the event.

Someone suggested they would like to see such a program built around a story from the Bible. I'd like to suggest the "Baptism of Jesus" as good material for "You Are There." The story of the baptism of Jesus has many dramatic qualities. There is action, suspense, conflict, mystery, and climax. It is an event in history, but it is also an event in eternity.

Something significant took place at the Jordan river that day. Significant in the unfolding life of Jesus . . . significant in the lives of those destined to be his disciples . . . and significant in the life of the world.

What happened at Jordan on that day? Let's turn on the light that comes to us from the Holy Pages. Let's focus the cameras of our imagination.

YOU ARE THERE

The Time:—The beginning of the Christian era . . . about 30 A.D.

The Place:—The banks of the river Jordan. A wild, yet beautiful section of Judea.

As the scene comes into focus, we see a crowd . . . shoving, pushing, milling about . . . for a view of a man standing knee-deep in the river water. Everyone struggles to get a look, their eyes straining with curiosity. There is a growing murmur as they ask: "Is this the baptizer? Is this Elijah, come back from the dead? Or is this one of the other prophets? Who is he anyhow? See how long his hair is . . . how it tumbles wildly over his shoulders! Probably never been cut or trimmed. He must be a Nazarete!"

* Minister, Eastwood Baptist Church, Syracuse, New York.

"Look at his tanned skin . . . almost black . . . and the rough camel's hair cloth 'round him . . . and the thick leather belt . . . the hard, strong, bony hands!

"Stand back! Let me get a look at him, too!"

. . . And then, the man in the river begins to speak to the crowd on the shore. His voice is crisp and sharp . . . as though it, too, belonged to the wilderness of that place.

Gradually, the mutterings and exclamations cease. The burning eyes of the wild preacher are now fixed on a youthful figure, just emerged from the crowd, standing there, tall and straight.

"It's Yeshua, Ben Joseph. It's the carpenter's son . . . Jesus of Nazareth." There are those who know him in the crowd.

And still the eyes of the preacher search the face of the young Nazarene. There is now a look of glad recognition. The young man nods his head, as though in approval.

"The two are cousins," says someone nearby. "Yes . . . so I've heard . . . but see . . . the difference between them!"

And now again, the voice of the preacher: "Repent . . . acknowledge your guilt . . . confess your sins . . . be baptized . . . for the Kingdom of Heaven is at hand!"

The young Nazarene steps into the water and moves toward the baptizer. The crowd can hear a discussion between the two.

"I have need to be baptized by you . . . and yet you come to me!" The older man appears to be objecting.

The young man replies: "Let's do it this way. I want to be baptized. It's fitting for me to be baptized by you."

By now the young man's face is radiant. Gently . . . and tenderly . . . he is submerged for a brief moment. As he comes up from the water, there is a genuine glow about him. His ruddy face beams with a strange light. Heaven and earth seem joined in glad union. There is an almost perceptible flutter of wings . . . as God's presence is felt by the deeply moved crowd.

The young man's head is bowed in humility. On his face . . . an expression of fulfillment . . . as though an obedient



Hundreds of churches throughout the world, reach out with the glorious music of "Carillonic Bells"* to turn the thoughts of the throngs churchward.

Surely, you want your church to have this kind of inspiring voice! "Carillonic Bells" have always been the choice of those who want the best at reasonable cost. The instrument is brilliant, melodic, constant in timbre and rich in matched bell tones. No tower is needed. The bells may be played manually or automatically. The cost is small. Write for details today, to—

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8360B Carillon Hill, Sellersville, PA.

*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Electronics, Inc.

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The inspiring beauty of richly stained glass is now within the reach of every institution. All that is needed to install Lithophane is smooth, clean glass and water. 37 sq. ft. \$12.50.

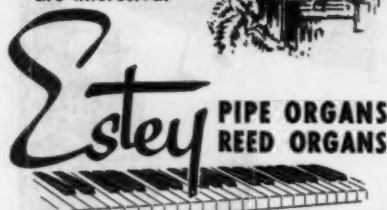
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Write for information
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No. 1400, \$370, F.O.B., Philadelphia
Complete with translucent bakelite
church name panel, font of changeable
letters, fluorescent tube lighting, flash-
ing cross, rustproof metal case and
posts for lawn. More than 500 of
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church.

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child has pleased his father by carrying out his will.

Some of the crowd on the shore turn their heads to one side . . . as if straining to hear something. The young man is hearing something. There is on his face a smile of acceptance and assurance. His arms are outspread . . . half in appeal to the crowd to follow his example . . . half in the attitude of a prayer of dedication. Just then the sun breaks through the clouds, and the shadow cast by those upraised arms makes on the shimmering surface of the stream the pattern of a cross.

If this were a television program, the camera would "dolly in" for a close-up picture of the shadow of the cross, the music would build up to a climax, and the last words would be those of the announcer saying: "You are there. It happened at Jordan."

And what does this highly-dramatic story mean to us today? It tells us something about the problem of "being good." It says that a good person never boasts about his goodness. Here was Jesus of Nazareth willing to take the baptism of repentance. He was willing to take upon himself the common sin. He acknowledged that in the complex interweavings of any social order, no one is ever completely guiltless. Even a well-made plow can be put to a bad use by a callous and insensitive farmer. And in war-time, even civilians are on the fighting line with their production of food, munitions, and other supplies. No one is guiltless.

Here is a quiet yet effective sermon, preached in the drama of action. Jesus, a righteous man, receiving the baptism of repentance. Goodness does not boast of its goodness, lest it ceases to be good.

The baptism of Jesus also raises the question of life commitment. What is the purpose of our living? What's our goal? Jesus, after much heart-searching and spiritual probing, had made this definite decision. He would identify himself with the Kingdom of God, as referred to by his cousin, John the Baptist. He would give himself completely to this task. He would give his life for it. From now on he would preach the imminence of God's kingdom. He would prepare men for it.

And so the baptism experience was his commissioning service. More than ever before he felt a divine commission laid upon him. It was as though the "heavens" of God's will were opened. He saw his path more clearly. He knew that a father-son relationship existed between God and himself.

How about you? What's your purpose in life? What's your goal? Do you have a feeling of trying to do God's will? Are you living in terms of the Kingdom of God? Whenever life becomes reorganized in these terms, that will be for you

your "Jordan" experience. You, too, can sense the divine commission. You, too, can live in terms of God's will. You, too, can hear the words, "This is my beloved son, in whom I am well pleased."

In our Baptist churches we try to perpetuate the Jordan experience. We reserve baptism for those who are able to think in terms of repentance and life commitment. We like to feel that those who are baptized do so with a sense of divine commission. Those who enter into this experience thoughtfully and reverently can discover that "Jordan" is theirs, and that God still makes himself felt through acts of repentance and dedication.

We further feel that in our immersion form of baptism we make it possible for the Jordan scene to live again. We, too, are submerged briefly, in an act of humility and devotion. We dramatize our belief in him who set us our example. We portray his death, burial, and resurrection. We declare our death to our old way of sin, and our birth to a newness of life. There is a radiance which surrounds every person who enters reverently into a carefully planned service of baptism. It is an experience long to be remembered.

Perhaps the Jordan experience can be repeated for you. You may want to mark this moment by receiving the ordinance of baptism. Certainly, the experience of recognizing our common guilt, and of dedicating yourself to walk as a child of God . . . that can be yours, if you will. And whenever that happens, "You are there. It happened at Jordan."

"POLICE BEER ADS," CONGRESS TELLS BROADCASTERS

The radio and television industries have been urged to take immediate steps to eliminate beer and wine advertising and report their progress by January 1, 1955, to the House Interstate and Foreign Commerce Committee. The broadcasters were rebuked by the Committee for not making better efforts at self-regulation and advised to extend the television code to cover elimination or curtailment of beer and wine advertising.

Advice to the broadcasting industry came in the form of a report by the Committee following hearings on a bill (H.R. 1227) by Rep. Bryson to eliminate by law any liquor advertising on radio or television. At the present time the Committee said, "the distilling industry has adopted a policy of refraining from advertising its products over radio and television. This fact creates the thought that consideration could profitably be given by the beer and wine industries to the possibility of eliminating or curtailing their advertising over radio and television."



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THE French agnostic, Francois Voltaire, who lived in the fifteenth century, once made this prophecy: "In one hundred years the Bible will have become a book of extinction." You will note that this famous literary man did not say, "A book of distinction," but rather "extinction." No prophecy that man ever made came farther from the truth than that; for the best selling book during the past five hundred years has been none other than the Bible.

Indeed, the incongruity of Voltaire's prediction about the Bible becoming a book of extinction was ironically revealed only a few years ago over in England. The Earl of Dudley had one of the best libraries in England; and after his death it was put up for public auc-

tion. At that time ninety-two leather bound volumes of Voltaire's own writings were sold for only eight shillings. And almost simultaneously with that transaction another sale was taking place. The British government was paying to the Soviet Union the sum of one hundred thousand pounds for just a part of the Bible, an ancient manuscript known as "Codex Sinaiticus."

Yes, the Bible has proven itself to be more than a transitory book whose relevance was peculiar to any one age. It is a book for the ages because it has done more to comfort and strengthen, guide and educate mankind than any other one book.

When Sir Walter Scott, the English novelist, lay dying he said to his faithful attendant, "Read to me from the book." "What book?" said his friend. "Why the book of books," said Sir Walter, "the Bible."

Moreover, this is a book for the ages because it is the history and literature of a race of people who always felt themselves to be under the judgment of God. According to their choice of the right or the wrong, the good or the bad ways of life, the Bible depicts their civilization rising and falling like the ebb and flow of the ocean. But unlike the civilizations of Babylonia, Assyria, Persia, Greece, and Rome which had their days "and ceased to be," the Hebrew people have had a remarkable enduring quality and resiliency which can only be accounted for through the inspiration and guidance they received from their priceless religious heritage.

And how can this self-same religious literature be of significance and guidance to us in this enlightened twentieth century? Well, since human nature is essentially the same the world over and history does repeat itself, the Bible, in a great many respects, is as timely today in its truth and spiritual vision as when it was written.

George Bernard Shaw once observed that "most of the Bible is more up to date than the morning newspaper." And it is! Not, mind you, just because it is sacred literature; but also because it is such a uniquely true revelation of human nature.

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*Minister, Church of the Mediator, Providence, Rhode Island, and President of the Rhode Island Council of Churches.

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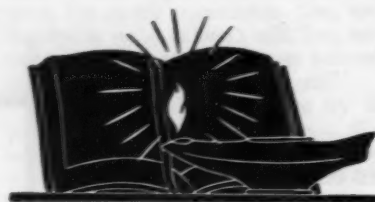
taken their oath of office. To some, no doubt, that part of a presidential inauguration may have seemed like a merely traditional ritual to go through; but to others, like Abraham Lincoln, the sacred vow made on the Bible at such an auspicious occasion went through them and remained with them throughout all their administrations. It was this historic concept of the Bible as an invaluable guide that led Dwight L. Moody to say, "This book will keep you from sin; or sin will keep you from this book."

In the year 1452, forty years before Christopher Columbus set out on his voyage toward America, an enterprising craftsman in Mainz, Germany, by the name of Johann Gutenberg discovered a faster and far more economical way of printing. He invented movable type, and, backed by some wealthy patrons, he set up and printed an edition of the Bible. That was five hundred years ago the thirtieth of last September. It proved to be one of the most epoch-making events in the history of mankind; an event which time and time again was to prove the truth of Thomas Paine's immortal words, "The pen is mightier than the sword." Prior to the invention of movable type in printing, the Bible was a rare possession which only a few could afford or dare to own. But today, more copies of the Bible are printed than any one book. The American Bible Society alone distributes more than twelve million copies each year. The new Revised Standard Version of the Bible which came out last September had a total of one million copies in its initial printing, almost all of which were sold on the day when the Protestant churches of America observed the five hundredth anniversary of the first printing of the Bible. This revised version is one of the most monumental renditions of scholarship since the King James Version came out in the year 1611.

At this time I would like to point out to you, as best I can, my answers to two questions which have arisen about this Revised Standard Version of the Bible. First, the necessity for this new translation; and secondly, the opportunity which we can have with it.

THE WORD OF GOD

Why the necessity of translating this time-honored word of God in such a timeless book known as the book for the ages? If it be the word of God why change it! Doesn't God speak the same language to all the people all the time? Yes, this is the word of God, just as any great book, like "Pilgrim's Progress," is the word of God because it is based on revealed and experimental truth. Nevertheless, let us not forget that this truth is not something which is static but an



ever on-going process. As Robinson of Leyden once said to his Pilgrim followers, "God hath more truth yet to break forth from his holy word." Moreover, this truth is always being revealed in and through human beings, all of whose minds have been made different by their creator, and whose languages change with the process of time. Words that once had meaning to our forefathers have now become obsolete and meaningless to us. Take that word, for instance, in "The Magnificat" where it says, "He hath holpen his servant Israel." "Holpen is now translated by the understandable word "helped." Or again, in the wedding ceremony which we still use are the words, "I plight thee my troth." The word "plight" in Elizabethan times meant "to give" whereas in present day language it has become for the most part a noun, meaning one is in a bad way. I'd dread to have any of the young people I marry misinterpret the meaning of that one word in their wedding service, lest they start out in life under the misapprehension that they are "in a bad way," and so increase the ever-mounting divorce rate in our country. Well, the thirty-two scholars who collaborated in the translation of the Revised Standard Version estimate that there are more than three hundred such English words which are used in the King James Version and which today have either become archaic or have a different connotation.

Another fact which made a new translation of the Bible a necessity is the mass of new evidence about it that archeologists have discovered in Bible lands. An amazing accumulation of Greek papyri has been unearthed in Egypt which revealed many facts on the Bible that early translators knew little or nothing about. For one thing, these records offer convincing proof that the Greek language used in the time of Jesus was the vernacular and not the classical Greek in which our New Testament is written. This new translation of the Bible, far from taking away its exactness of meaning or its sanctity of truth, will in all probability make it more understandable and appreciated by both laymen and clergymen of today.

A theological school student once brought into his Old Testament class a newspaper clipping on a recent archeological discovery in Bible lands. With misplaced enthusiasm the student ex-

claimed, "This proves, professor, that the Bible is true, doesn't it?" That student never was to forget this rapid fire reply of his teacher: "On the contrary, it is the Bible which proves this discovery to be true." And so, indeed, it did! Whatever man does today by way of his explorations in the holy land or in the Holy Bible will be not to disprove but rather improve this greatly to be cherished literature.

Truly, the Bible will ever be the book for the ages because it is based on the dynamic spiritual growth of a race which progressed from its belief as God's chosen people to the sublime conviction that it was God's instrumentality in leading all other nations to him. Thus, with William W. Howe every succeeding generation will be moved to pray.

We praise thee for the radiance that from the hallowed page,
A lantern to our footsteps, shines on from age to age.

And now, what can we say of the opportunity which the new translation of the Bible will afford to us and through us?

NEW TRANSLATIONS HELP

First, I believe it can bring about a revival of our Protestant heritage. For let us not forget that without Gutenberg's invention which made the Bible accessible to more people, the Protestant Reformation would never have been possible. It was Martin Luther who launched this new religious era by replacing belief in an infallible pope with a belief in an infallible Bible. And he succeeded only because he had the strong support of a German nobility in whose hands he could place a copy of the Bible to read for themselves.

Others, however, who preceded Luther in making the Bible the common possession of the people were not so fortunate. Several of the early translators had their books, and in some instances themselves, burnt at the stake, for they fervently believed that in so doing Jesus' words would become a vital reality in the life of their time: "You shall know the truth, and the truth shall set you free." In those early days we are told the pulpit Bibles had to be chained thereto, lest someone carry them away so desirous were people then of reading the scriptures. Today, however, everyone has access to the Bible; but I'm afraid it has become so commonplace in our time as to be held in little esteem. As one of our modern poets puts it: "It fills up space and gathers dust; we only read it when we must." That is one of the saddest commentaries on our time. And especially when we remember two facts of history: namely, the great sacrifice which our forefathers made to preserve

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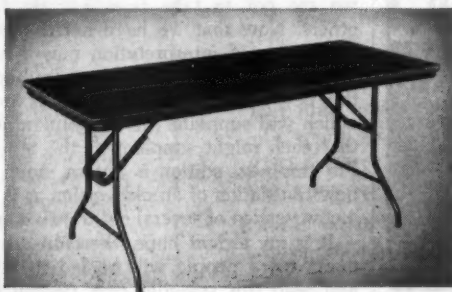
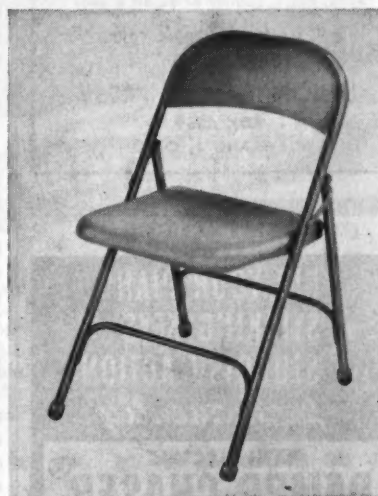
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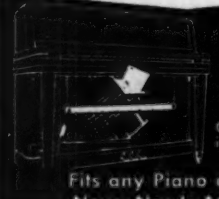
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it during the dark ages and to publish it during an age of renaissance and reformation; and secondly, how vitally important it is to the preservation of our Protestant heritage.

By way, then, of kindling a greater understanding and appreciation of the Bible in general and of the Revised Standard Version in particular, permit me to point out to you by way of comparison just two verses from the Old and New Testaments.

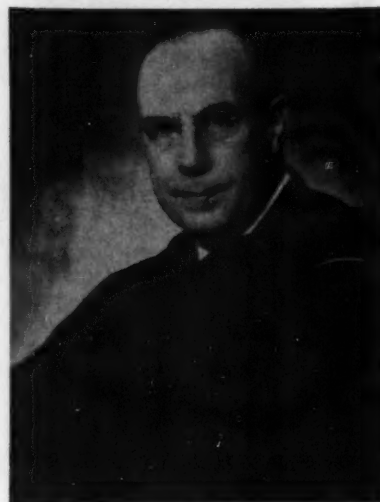
The King James Version translates the eighteenth verse of the fourth Proverb thusly: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Everyone will agree that that is a beautiful thought which is beautifully expressed. Let us compare it now with the Revised Standard Version and note how the scholars adhered steadfastly to their policy of clarifying the meaning without in the least changing the thought context. Here is the new version's translation of that specific verse in The Book of Proverbs: "But the path of the righteous is like the light of dawn, shines brighter and brighter until full day."

Or again, take the twenty-fourth verse in the tenth chapter of Paul's First Letter to the Corinthians, which the King James Version translates in these words: "Let no man seek his own, but every man another's wealth." That text if interpreted literally could be so misconstrued as to condone and confirm the corrupt practices going on in our political and social life of today. But here, if you please, is the new light which the Revised Standard Version sheds on that passage of scripture: "Let no one seek his own good, but the good of his neighbor." The thought made crystal clear in the new version is that we are not to take from but do for others. Now that we have noted these differences of interpretation may I express the belief that I do not envisage the new version of the Bible as one which will supplant the old, but rather that each might supplement the other. For this new edition is not so much a new translation of an old version as it is a new version of several old translations.

It is my ardent hope, therefore, that many more people will be led to buy and read this splendid new version of the Bible. To do so, I'm sure, will be so rewarding in insight and inspiration as to lead to a greater understanding and appreciation of this book of books.

The necessity for this new translation is what led thirty-two scholars to devote fifteen years of their lives in hard work and study; and now the opportunity with this masterly edition is ours, to do with it what no other book in the world can do, namely, to rekindle a resurgence of hope, faith, and courage in the minds and hearts of mankind in one

of the most crucial eras in the world's history. In that respect, the Bible has been, is now, and ever more will be a book for the ages.



DR. BUTTRICK NAMED TO HARVARD FACULTY

Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church of New York for 28 years, has been appointed Chairman of the Board of Preachers and Plummer Professor of Christian Morals at Harvard University. His duties will consist of preaching in the Memorial Church in Harvard Yard, cooperating with the ministers of the various churches in Cambridge to encourage student participation in the religious life of the community, teaching New Testament in the General Education Program of Harvard College, and also teaching homiletics and pastoral theology in the Harvard Divinity School.

Born in England, Dr. Buttrick has devoted his life to pastoral work in Congregational and Presbyterian churches in the United States. Well-known as a lecturer, he is the author of many books and General Editor of "The Interpreter's Bible." In 1952 he received the Churchman of the Year Award for the Clergy from the Washington Pilgrimage, of which *Church Management* is one of the sponsoring organizations.

Appointment of Dr. Buttrick follows a decision of last year to separate the office of University Preacher from that of Dean of the Harvard Divinity School, in order to give increased leadership to the University's religious life and also to give increased attention to the building of the Divinity School as a leading center of religious learning. A new Dean has not yet been appointed, and Associate Professor George H. Williams will continue as Acting Dean of the School.

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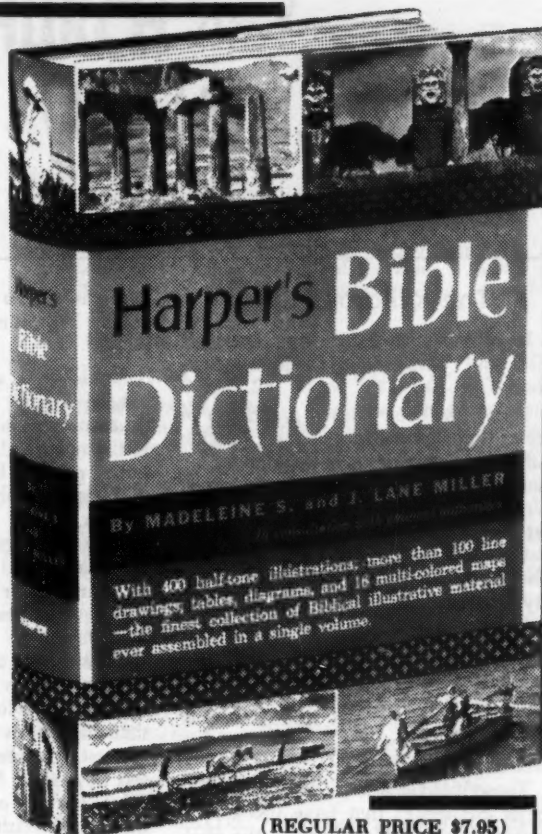
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NEW BOOKS



The Religious Life

Roadblocks to Faith by James A. Pike and John McG. Krumm. Morehouse-Gorham. 144 pages. \$2.25.

This little book does a grand job of presenting the answers of the Christian faith to the honest objections raised by many thinking men and women today. Written in the form of conversations between Dean Pike of New York's Cathedral of St. John the Divine and Chaplain Krumm of Columbia University, who take the roles of Skeptic and Believer, the book has the freshness and vividness of real encounter. The reader is treated to the exciting meeting of two fine minds coming to bold grips with the most serious questions that can be asked about the professed beliefs of the Christian.

These conversations deal with five major challenges that have taken form in our society today. There is the challenge of Scientism which asks the question, "Isn't religion unscientific?" "How can we know which is the true religion?" is the question posed by the challenge of Relativism. The challenge of Moralism asks, "Isn't ethics enough?" Nihilism confronts faith with the query, "Doesn't evil disprove God?" And the challenge of Religious Isolationism makes the claim, "But I have my own religion."

These reactions to religious faith are part and parcel of our cultural milieu, resulting in large measure from the prevalence of naturalistic educational philosophies in our schools and secularist ideologies in our colleges. They are held by intelligent people. They can best be met by writers who are accustomed to dealing with students and scholars and the sophisticated mind. For this reason the present volume is most effective.

While the authors admit that no one has ever been argued into belief, they do believe that there are certain roadblocks in the way of faith which can be dealt with by rational argument. A final rewarding chapter describes the way of faith which one must travel even after the roadblocks are removed. This would be an excellent book to give to college students, and would be most helpful to any who find themselves bothered by these modern challenges to religious faith.

W.P.

Highways To Faith by David Wesley Soper. Westminster Press. 168 pages. \$2.75.

Some time ago, Dr. Soper edited "These Found the Way", a series of thirteen spiritual autobiographies. Most of these were about ministers or professional people. Here are thirteen more such stories, only most of them concern laymen.

A deep religious experience belongs to all ages and types of backgrounds. Here are two or three just out of college and several drawing near the end of their years.

Those just out of college, though writing most vividly concerning their spiritual development, still recognize that maturity is in the future. It will be interesting twenty years from now to see how they have progressed in the spirit. For the others, they have fought through difficulties spiritually and psychologically, as well as physically, and have found the path to fullness in their Christian Faith.

Donald R. Boyce, associate secretary of the Laymen's Movement; a Member of Alcoholics Anonymous; Jameson Jones, editor of two Methodist youth publications; and Ralston C. Young, famous "red cap" known for his weekly prayer groups in a pullman car; are among the thirteen. They are folk chosen not because of their renown, but because of spiritual experiences.

H.W.F.

It's My Belief. Personal affirmations of the Christian Faith. Epworth Press. 60 pages. \$1.50.

(To be ordered from Alec R. Allenson, Inc., Chicago 5, Illinois)

Ten churchmen of Scotland spoke on the Scottish Regional Program of the British Broadcasting Corporation concerning their personal affirmations. These men and one woman include James S. Stewart, John MacMurray, Lilian McDonald, Bishop Lesslie Newbigin. It is always interesting to see how, in compact form, another person came to his personal belief. None of these is long enough for one who wants to press further, but each one gives sound clues to personal belief.

It is an excellent small volume.

H. W. F.

Disciplines of the High Calling by Perry Epler Gresham. Bethany Press. 176 pages. \$2.50.

Dr. Gresham, now president of Bethany College, has held most successfully several pastorates among the Disciples of Christ, notably at Central Woodward Christian Church, Detroit. But he is primarily an educator.

So these lectures, given many places here and abroad, are to suggest to neophytes as well as men long in the ministry something of the high calling which is theirs. Considering the disciplines of the study, the pulpit, the parish, the various "extra-curricular" ministries, and finally those of love, Dr. Gresham makes an appeal that should be interesting to many laymen as well as ministers in interpreting the high calling of pastor-preacher.

Just about every phase of the life of a minister is touched upon, some in mighty brief space, others in more lengthy discourse; but every one is pointed and clear, the expression of a man's thinking after years of successful handling of the disciplines themselves. The chapters make fine reading.

H.W.F.

The Bible

The New Bible Commentary, edited by Francis Davidson, A. M. Stibbs and E. F. Kevan. William B. Eerdmans Publishing Company. 1199 pages. \$7.95.

A total of fifty authors from this country, Canada, Great Britain, Ireland, Australia, Greece and the Netherlands have made a major contribution to Biblical study through this book. The point of view is that of orthodox Calvinism, but it is far removed from an obscurantist theology that frequently masquerades under that banner. The contributions bear witness to the fact that these men have kept themselves abreast of the most recent scholarship in archeology, philology, text criticism, history, etc. If the conclusions are in most cases the traditional ones, it is not because the authors know of no other possibilities.

There is an excellent series of general articles on such subjects as "The Authority of Scripture", "Revelation and Inspiration", "The Fourfold Gospel", "The Primitive Church", etc. There are also a few appendices on "The Ark of the Covenant", "Religion of Israel under the Monarchy", "The New Covenant" and "The Priesthood of Christ" and similar subjects that cannot be dealt with adequately in the regular commentary.

As to the commentary proper, it occupies more than 1100 pages of double columns. Yet in spite of its million and a quarter words (and the fact that the text of the Bible is not printed), there is almost no opportunity for detailed word by word, or even verse by verse comment. For this one must seek commentaries on single books. This is rather intended to serve the useful purpose of making clear the thought progression by focussing on thought units. Since it is often hazardous and misleading to isolate a phrase or sentence from its context, this limitation may well be considered a virtue.

All in all, a generous "sampling" of this big volume leads to the conclusion that this is perhaps the best single-volume commentary now available. It should be especially useful for church libraries, as well as the personal use of teachers and other church leaders. Pastors will find it useful, although they will naturally turn to more detailed studies as well.

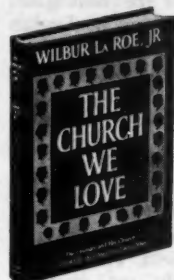
J.S.

How Our Bible Came to Us by H. G. G. Herklots. Oxford University Press. 174 pages. \$3.50.

During the past quarter of a century many books have been written to describe the development of the Bible. Because of many new discoveries there is a constant need for new books to bring the story up to date. This book is no exception. Written by the Director of Religious Education in the Diocese of Sheffield this book fills a genuine need for giving a simple yet scholarly story of how we were given the Bible.

The author in his first chapter, which discusses the various early English translations, gives American readers some interesting information. For example, he mentions the Anglican Prayer Book with Psalms translated from the Latin version of the Psalter. He points out that there are other Biblical sentences in the Prayer Book which are older than the King James Version. In the remaining ten chapters Dr. Herklots describes the early versions of the Bible, the work of Christian missionaries throughout Europe, the important codices of the Bible and some of the

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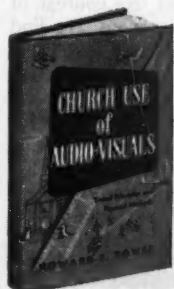
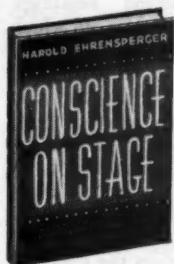
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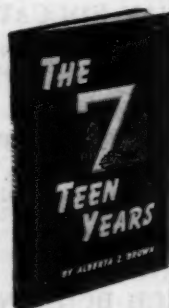
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more important recent discoveries of manuscripts. The author's story of the Dead Sea Scrolls is very interesting and informing. However, to the reviewer the last chapter entitled "Using What Has Been Found" is one of the best statements ever made on the practical value of New Testament research for contemporary Christian living. As he points out these discoveries have not disturbed the text of the Bible. They have confirmed it.

The book contains eight excellent illustrations. It also has an index, a bibliography and a short chronological table listing the documents their dates and persons finding them. This volume will make a scholarly yet readable source of Bible study.

W.L.L.

Understanding the Parables of Our Lord by Albert E. Barnett. Alec R. Alenson, Inc. 223 pages. **\$2.50.**

Dr. Barnett, the author of this volume, is professor of Bible at Scaritt College for Christian Workers in Tennessee. The intention of the writer is to stimulate a direct study of the gospel materials for the sake of understanding Jesus and how the first century Christians liked their faith. Since the men who wrote the Gospels were active missionaries and thoroughly practical, the author assumes that they wrote the books in a form of preaching.

Dr. Barnett, instead of grouping the parables under selected headings, examines them in the order in which they are reported in the Gospels. He thinks that this serves to emphasize the bearing of context on interpretation especially as interpretation concerns itself with the messages of the evangelists themselves. The examination of each parable proceeds under four main headings. First, there is the thought sequence of the context. In the next place, the author examines the meaning of the parable for the evangelist. In the third place, the interpretation of the imagery and concepts of the parable is given. In the last place, the teaching point of the parable in the context of the ministry of Jesus is given. We find that in each of the author's first three steps of examination simple and direct statements. However, as Dr. Barnett admits, the reader may find difference of opinion in his last step of analysis. A rereading of this little book will give the reader two impressions. First, he is impressed with the hours of thought and

study which the author has devoted to his subject. In the next place, he will find that the writer is primarily interested in the religious values which may be found in the parables.

This book is the fruit of the best of modern New Testament scholarship. It is a stimulating and thoughtful analysis of an important subject. It ought to be a useful volume for study in our Church School.

W.L.L.

Preachers and Preaching

The Westminster Pulpit. Volume I by G. Campbell Morgan. Fleming H. Revell Company. **\$4.00.**

This volume is the first of a notable series. For more than thirty years G. Campbell Morgan's once widely circulated Westminster sermons have been almost unavailable. Consequently the Fleming H. Revell Company has planned to republish them in a ten-volume series, circulating them at the rate of a book every four months.

The present volume, the first of the series, gives the reader a good idea of what to expect in the nine which will follow. We have here twenty-six sermons which will bring many memories to those who in other days heard and read this distinguished master of biblical exposition. The sermons are preceded by a brief but illuminating introduction by Dr. Wilbur M. Smith of the Fuller Theological Seminary, Pasadena, California. Dr. Smith refers to Dr. Morgan as "the greatest Bible expositor of his day," and further states that he could "draw more people with sheer Biblical exposition than any other man in the Western world." Although not all of us always agree with some of Dr. Morgan's biblical interpretations, these positive statements are not open to denial.

Judging by Volume I this is going to be an attractive series. The book is well-bound, clearly printed, and skillfully arranged. The publishers deserve commendation for producing such a convenient and generally admirable volume, to be followed by nine others.

But of course a book is to be judged primarily by its contents. Campbell Morgan belonged to another generation. The question might arise as to whether the re-publication of his ser-



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mons on such a large scale is to be justified. Without a doubt there are some who will wonder whether these books will appeal to this generation of readers. Perhaps a few will somewhat flip-pantly ask, "Who wants to read Campbell Morgan today?" In answering this question it can firstly be said that some of the elders in Israel who belonged to Dr. Morgan's clientele in the days of his activity will greet these volumes as the return of long lost friends. Secondly, theological conservatives who feel out of step with much contemporary preaching will find what they want in this series. Thirdly, no student of homiletics should think of passing over sermons which as recently as fifty years ago, and less, crowded Westminster Chapel, seating some 2500 people, to its utmost capacity. Fourthly, these sermons are decidedly worth reading in their own right. Even those who do not see eye to eye with their author theologically will readily see that they contain much material of high value for all of us "whate'er our name or sign."

L.H.C.

The Inner Splendor by Lewis L. Dunnington. The Macmillan. 229 pages. \$2.75.

Dr. Dunnington is a Methodist minister in Iowa City, Iowa. He is the author of several volumes of sermons, notably "Handles of Power," from which rightfully has come his reputation as a man who knows how to help folk meet their daily problems.

Folks crowd into two services each Sunday morning to find both affirmations by which to become aware of their "inner splendor" and techniques through which to grow into power. This volume offers twenty-one of such sermons. Each points to what can be done when a man or woman turns from self to God. More, they help the person to know how to make this turn, the problem that so many find almost impossible. The "how" makes this and his other books so significant.

Once again the author returns to the "silent communion" method which first he discovered at Unity Farm many years ago. After the sermon has been read, each person in silence is to repeat slowly and carefully the affirmations to be found at the close of each chapter. These, he says, will then sink into the unconscious mind, where they may then become part of one's true living.

The sermons are largely anecdotal, instances of power being released in the

lives of others, well known folk as well the humble, unknown members of the ordinary congregation. Much of the material has to do with spiritual healing. The book will be another to add to the growing list of helpful volumes that show how to gain peace of mind and strength of body through "the inner splendor."

H.W.F.

Rural Preaching by Edward K. Ziegler. Fleming H. Revell Company. 158 pages. \$2.00.

Our major denominations and their clergy are beginning to appreciate the work of the rural church. Often used as experiment stations for theological students the rural church sometimes remains what it is because of lack of vision. This book, written by one deeply interested in rural preaching, has for its purpose the making of very helpful suggestions for its improvement. It seeks to give dignity and encouragement to those working in rural areas of Protestantism.

The author knows that many rural ministers have not had the opportunities for seminary training and in many instances college education. Dr. Ziegler has selected topics which will help the rural minister create better sermons. His subjects include the use of the Bible, the importance of special days in the country, his relationship to youth in his church, the proper selection of visual aids in teaching and preaching and methods which will help the minister improve his speaking and reading. The author, who is a minister of the Church of the Brethren, shows that he has tried out many of the suggestions he gives in the book. There is no attempt to remain on the level of the congregation. Yet, on the other hand, he emphasizes properly that many times the work of the minister is of little value because he is shooting over the heads of his congregation. The reviewer enjoyed the last chapter entitled "The Rural Preacher Preaching." His ideas could well apply to urban as well as to rural ministry.

Dr. Ziegler concludes his book with a bibliography containing books on rural church and rural life, books on the ministry, books on the art of preaching, books on worship and lastly a short list of books containing sermons of special interest to agricultural groups. This volume should improve the quality and the spirit of the rural ministry.

W.L.L.

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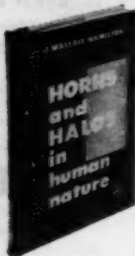
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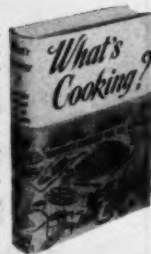
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New Sermon Illustrations by G. B. F. Hallock. Fleming H. Revell Co. 445 pages. \$3.75.

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A.H.J.

Prayer Meeting Talks and Outlines.

Compiled from works of David Thomas, Charles Simeon, Charles H. Spurgeon, F. B. Meyer and others. Baker Book House. 96 pages. \$1.75.

Often one needs material for a talk on short notice. He can find a great supply of help in this little volume. It contains twenty-five talks on various subjects that one would be apt to use in prayer meetings and other gatherings.

The talks can be used verbatim or as suggestions for one to build his own discourse. They are good sermon starters, or can be used by laymen. Laymen will find great help here, if they are asked to talk on religious subjects. The book is certainly a bargain in price, and it deserves a very wide use.

A.H.S.

Lenten Sermon Outlines by R. E. Colladay. Augsburg Publishing House. 510 pages. \$4.75.

Every minister is constantly looking for material for pre-Easter preaching. He will find a real gold mine of such material in this volume. The author gives seventy-four fine, usable, and appropriate sermon outlines.

The writer has arranged his book in nine chapters. He begins with Mary's anointing of Jesus and closes with an excellent sermon on the "Priesthood of Believers." He lists the sermons under these nine heads, "Examples for Imitation," including Mary, Simon of Cyrene, the penitent thief on the cross, John, the Centurion, and the glory of Jesus on the cross. Series II. contains sermons on "Examples of Warning." These include Judas, Caiaphas, Peter, Pilate, Barra-

bus, the unrepentant thief, and the crucified Christ. Series III. "Places of Passion," including the Upper Room. Gethsemane, the betrayal, the trials, the way of the cross, on the cross, and the burial of Jesus. Series IV. "Jesus Speaks During His Trial," which includes all the words uttered by Jesus during the trials. Series V. is "A Harmony of the Passion History." These sermons give the Passion history in order of events, Series VI. "A Chapter of Indignities," presents in seven sermons the indignities against the Master. Series VII. "Old Testament Gospel Series." Here, in eight sermons the author gives the prophecies concerning the Christ. Series VIII. "The Atonement Series." These cover the whole matter of the Atonement. Series IX. "The High Priest Series," is an exposition of the priesthood of Jesus.

The author has done a fine piece of work in presenting such helpful Lenten sermons. The book will be widely used.

A.H.S.

Theology

The Living Flame by Maurice Barnett. Epworth Press. 152 pages. \$3.50. Available through Alec R. Allenson, Inc., Chicago 5, Illinois.

This is a book for the specialist, minister, teacher, or student, who wants to know in some detail the Gift of the Holy Spirit as presented in the New Testament. Special reference is made to Prophecy, Glossolia, Montanism, and Perfection.

It is difficult reading. One's mind must be put to it. Dr. Barnett has done most careful research, and seemingly has left nothing untouched. The result is a magnificent presentation of the power of the Spirit as revealed in the New Testament. The author believes that the gift of tongues and the like are but brief episodes that after all mark the continuing power of the Spirit even into today's life through the Church.

In section one he describes the dream fantasies, prophecy, and speaking of tongues, all of which were abnormal phenomena. Section two offers an interpretation of contemporary insight—what those who lived in the midst of the phenomena—thought about them. Section three considers the Day of Pentecost, speaking with tongues, and Montanism. In conclusion, the author points out that all this is "supernormal" rather than "abnormal," an expression of Perfection.

Because of the growing interest in the Holy Spirit, and because of the splendid study revealed here, this book will have ready acceptance by students seeking further insight into and interpretation of the power of the Spirit.

H.W.F.

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1. JOY TO THE WORLD

Key of D
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:

"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight
"They say" and the life, for tonight:

Key of D
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:
Joy to the world! The Lord is come:

2. WHILE SHEPHERDS WATCHED

THEIR FLOCKS BY NIGHT

Key of D

While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night,
While shepherds watched their flocks by night:

3. IT CAME UPON THE MIDNIGHT

SLAND

Key of D

It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear,
It came upon the midnight clear:

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19 Beekman Street, New York

Christian Hope and the Second Coming by Paul S. Minear. Westminster Press. 220 pages. \$3.50.

Now that the World Council meeting is completed there is apt to be less interest in this volume, for its deals with the theme of that Council. Yet it may become even more popular to answer some of the questions that are bound to arise about the meaning of hope.

First let this reviewer say that here is a readable presentation of a theme that would be for many authors clouded in vocabulary and style. Its clarity not only permits the reader to understand what the author is talking about; it also makes it possible for a layman to understand a theme that is now puzzling those who hear some of the discussions about the Council theme.

After pointing out that hope has a triple reference—"It springs from a source, it seeks an object, it has the wings of wishing."—Dr. Minear suggests the four indications of chasm between Biblical and non-Biblical understandings of "hope". The Bible, he says, speaks of hope in personal terms, as a unity, a reality revealing "the future in the past and the past in the future," and as something that cannot be torn from its context.

Then he considers four New Testament books in part, Acts, Romans, First Corinthians, and Hebrews to illustrate four different approaches to hope that yet reveal the same hope in Christ.

The second part of the book is on The Return of Christ, an attempt to show to both modernist and fundamentalist how each misunderstands the other in emphasis and misinterpretations. Much of this rests on modern idiom, a turning away from original meanings, he says. His book is valiant in its presentation, one that stands on its own because of a mind and spirit that searches deeply.

Dr. Minear is Norris Professor of New Testament at Andover Newton Theological School. He was also on the Advisory Commission on the Theme of the Evanston assembly, out of which came the growth of this volume.

H.W.F.

The Christian Hope by William T. Watkins. Tidings. 80 pages. \$.50.

This is modest-sized, paper-bound book by Bishop Watkins of the Methodist Church. It is a little book which illustrates the truthfulness of the saying about good things and small packages. It combines thoughtfulness, clarity and helpfulness.

Bishop Watkins' chapters are prefaced by a foreword by Professor W. A. Smart of Emory University and an introduction by George H. Jones, editor of Tidings Publications.

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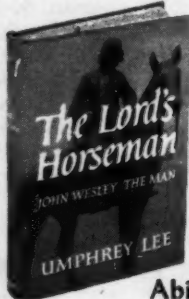
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The Bramble Spirit

GROVER WILSON*

IN Palestine, where Jesus lived, grow many beautiful trees. Since much of the land is desert, a tree is very important. The palm trees often indicate an oasis with life-giving water. The date, the olive, and the fig tree mean food for the hungry. The oak, the cedar, the fir, the cypress, the willow and the juniper tree mean shade and wood for the craftsmen. To the older Hebrews a living tree meant God's good will. A destroyed tree meant the anger and the hate of an enemy.

In the book of Judges, chapter 9, verses 8 through 15, we find an interesting story of the trees of Palestine.

Once upon a time the trees decided that they needed a king to rule over them. They approached the olive tree and said, "come and rule over us." The olive tree said, "I am most useful to God and to man right where God planted me. I yield my oil for sacred use, and to furnish light in the temple. Should I withdraw from this useful life and come reign over you?"

Next, the trees approached the fig tree and said, "Come and reign over us." The fig tree replied, "My strength and my life I give for man's good. Should I forsake my sweetness and my fruit to reach so high to reign over you that my roots would leave the kind earth and my fruit would die?"

Then, the trees were concerned. They decided to ask the lowly vine crawling along on the ground, and sometimes climbing up a wall, to come reign over them. The vine replied, "I am lowly, but I give good fruit and I give shade to weary people in the hot day. Should I leave this job to wave over you as

*Huguenot Memorial Church, Pelham, New York.

In the opening chapter, which deals with "The Nature of the Christian Hope", Bishop Watkins first deals with the necessity of a gospel of hope and states the conclusion: "Men will respond today if we inspire in them the confidence that religion can make life triumphant. This is the essence of hope, and to inspire this confidence is the evangelistic task. Always whether declared by Paul, Augustine, Luther, or Wesley hope has been the message that has won men. The second part of the chapter asks and answers the question,

king? No, let me remain here where I am and be useful as God has placed me."

The trees were determined to have a king and looked around for someone else in the plant kingdom to ask. They saw the bramble bush. The bramble was known to the Hebrews as worthless, cruel, mean and full of thorns. The bramble neither gave shade or shelter to man. The bramble, they thought, was fit only to be burned. But the trees asked him to be their king. And the bramble said, "I will be your king, but you must promise to trust in my shadow, you must be my slave, and surrender to me."

Now in the first Psalm we read that God said of the really righteous person, "He shall be like a tree planted by the rivers of water, that brings forth good fruit in his season; his leaf shall not wither, and whatever he does shall prosper."

You and I are trees of righteousness and we are rooted in the love that Jesus has for us. We feed upon his teachings and we bear his fruits of love, peace, kindness, unselfishness, faith and hope.

The bramble spirit in mankind is proud and selfish, filled with envy, hate, and anger. The bramble's greatest desire is to rule over the trees of righteousness and of love. He wants to be the king, unworthy though he is. Don't let the bramble spirit be your king. When you want to disobey your parents, or would rather not tell the truth, or want to take the easy way and leave the hard to someone else; the bramble spirit is trying to lead you into danger.

Jesus is our king. We should look always to him and ask him hour by hour and day by day to lead us with love and not to let the bramble be our king.

"What is hope?" One of the vital sentences of this discussion reads as follows: "Hope embraces, first of all, the affairs of one's personal life, the desire that one shall learn how to live triumphantly, and the conviction that divine grace will be available for all the vicissitudes of life."

The book has a strong evangelistic emphasis. One of the highly constructive chapters is the one on "Evangelism and the Christian Hope." One of the sections of this chapter takes up the idea that Christian perfection is possible.

"A really important book for the times."

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Foreword by Elton Trueblood. This search for the real basis for hope in the modern world presents the assurances of the Gospel in a way that is as simple and straightforward as it is stirring.

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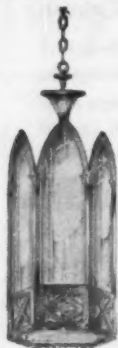
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This subject which has been sneered at, misinterpreted, and in recent years, frequently ignored, is treated here with an intelligence which will command the respect of all readers. The chapter on "Society and the Christian Hope" illuminatingly stresses both the individual and the social gospels. The closing chapter, "The Christian Hope and the Future Life," ends with the words: "Eternal life is something realizable, attainable, here and now. That is why those who enter into fellowship with Christ find in it an assurance that enables them to face the ultimate future optimistically and unafraid."

L.H.C.

Various

The Christian View of Sexual Behavior: a Reaction to the Kinsey Report by W. Norman Pittenger. The Seabury Press. 71 pages. \$1.50.

The two volumes of the Kinsey Report on studies of the sexual habits of American men and women has directed the attention of vast numbers of people to the question of the meaning of man's sexuality. The replies and criticisms of these two volumes have varied from severe censure to blind praise. This little volume does not fall into either category. It is a sincere and honest appraisal by the professor of Christian Apologetics at General Theological Seminary of New York City.

The chapters of this book originally appeared in *Episcopal Churchnews* during the autumn of 1953. There are five brief chapters dealing with such subjects as that of man's nature, the mystery of sex, nature of chastity, original sin, and finally how sex may be controlled. He shows how sex is a theological fact as well as a psychological, biological and sociological one. Dr. Pittenger insists that the Christian affirmation that man is the creation of God, made to live in love toward God and his fellowmen, is the right basis of sexuality. As man makes a defection from this norm of living, he finds himself in some of the practices which Dr. Kinsey reports in both of his volumes. He insists, further, that the only way in which sexuality can be seen in its full glory is in the form of sacramental expression. Sex is a mysterious and ennobling experience he believes. In its rightful place, it is the symbol and expression of that deep human relationship to divine reality to which man is called.

This little book is a thoughtful and useful addition to the literature on the Kinsey Report. In a very few pages the author has presented and discussed the problem of sex which took Dr. Kinsey several hundred.

W.L.L.

Glimpses of a Sacred Land by Carl F. H. Henry. W. A. Wilde Company. 240 pages. \$3.50.

Here is a volume that interests one with the reading of the first few pages. It is written by a man who is a minister, teacher, philosopher, who has the illuminating quality of a newspaper man. Thus he is well qualified to write about the Holy Land.

The book is very well written, and in language that all can understand. The author gives many fine illuminating descriptions of the places in Bible lands that are so familiar, in name at least, to all of us. In reading the book, one feels that he is present with the author amid the scenes we love so well. He tells of all the traditional places of Bible history, and describes what has been done with them in recent years.

The author is very careful to tear aside many of the very inconsistent traditions about the places in the Holy Land, and the events that have allegedly taken place there.

If you want to take a trip to Palestine without a great outlay, travel with this author by reading his book. It is worth the very careful attention of everyone. A.H.J.

Perpetual War For Perpetual Peace. Edited by Harry Elmer Barnes. Caldwell, Idaho. 1953. The Caxton Printers, Ltd. 679 pages. \$6.00.

Here is a must book. There are ten articles by distinguished scholars, setting forth how F. D. Roosevelt led the way to World War II and then gave the half of the world to Communism and permitted the other half to become infiltrated with Russian design. The editor gives two articles: Charles Callan Tansill, Fredric R. Sanborn, William L. Neumann, George Morgenstern, Percy L. Greaves, Jr., William Henry Chamberlin and George A. Lundberg wrote the others. All have stood against the court-history being produced to sustain the myth of malevolent Germany and Japan as the makers of World War II.

The title is, of course, taken from George Orwell's "1984," which portrays the condition which is in evolution for the West, while the East, under victorious Communism, (made victor by the plan which F. D. Roosevelt perfectly served) is already victimized by it.

The volume is completely documented. The amount of careful research involved is enormous and deserves the utmost recognition for one of the great books of the revisionist school. Unless "1984" is to cover also the West, her peoples will—and soon—have to take cognizance of the story and its moral.

J. F. C. G.



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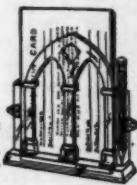
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GEORGE A. PARSONS*

CANDLING is a technique used by both farmers and psychiatrists and the term is so familiar that it can be related to solving financial problems of churches and secure one hundred per cent response in the every member canvass.

If farmers candle eggs to detect the bad ones and psychiatrists say they "candle our heads" to understand us and help us adjust ourselves to life situations, then candling is a useful technique that seems worth trying in the every member canvass where we have some comparable aims. Only by candling pledges will we locate the trouble spots and thus be able to take steps to solve this perennial problem.

Candling church pledges only sounds like a psychological impossibility. However, it is not the distasteful procedure of a committee deciding what certain people can afford to pay and then trying to force them into it. Candling is a technique for expediting one of your hardest jobs. It involves the following operations.

Candle Publicity and Materials

You can purchase many pamphlets and leaflets psychologically designed to stimulate giving. Some are full programs arranged to be carried out over a period of several weeks and followed up with the actual canvassing. Study these materials in the committee and select those that meet your situation. You can devise your own program similar to others.

Candle Your Streets

You begin the real candling operation when the loyalty service is over and the faithful volunteers have attended, signed, dedicated, and placed their pledge cards on the offering plates.

Ask all who have turned in their pledge cards to burn candles in their windows during the afternoon and evening so that canvassers will know to pass them by when making their visits. The canvassers can drive down the street with list in hand and save valuable time by moving to the next house

on the list. This technique is a substitute for the laborious task of sorting cards and checking off lists after loyalty service and thus the work can begin immediately in the afternoon.

Candle The Canvassers

You should candle the canvassers themselves for the best results. However, you can't exactly pass them over a light or toss them in water to see which ones float, nor can you give them a series of mental tests. You can be selective and make certain that the people you choose are trouble-shooters and not trouble-makers.

You know the capable people in the congregation who are able to open doors to giving by helping the member to see that it is not an iron-clad obligation that binds one even in the face of financial reverses. Show them that a pledge signifies the intention to give.

If you have tithers in your church you can be sure that they have been "candled" and know the reasons and the values of giving. Tithers are often people whose loyalty has been exhibited, faithfulness demonstrated, and whose enthusiasm is quite visible. And their stewardship is a real experience. Pointers for canvassers have been published time and time again. They are valuable for use in training your workers.

Candle The Assignments

Candle your assignments whenever possible—especially in the small church where finances can be a great problem. One of the best methods is to let the canvassers select the street, neighborhood or even the names of the people with whom they are well acquainted. They can achieve good results simply by injecting a friendly and enthusiastic word. Anyone can be convinced by the right person with the right approach.

Candling the assignment includes gathering information about each person. The canvasser should have the vital statistics about the person's habit of attendance, the amount pledged in the previous year as well as the amount contributed. It is helpful to know the occupation, hobbies and offices held in the church. All of these facts help the

*Minister, Riverview Methodist Church, Toronto, Ohio.

canvasser in making the convincing approach.

This information may be available in the church files. The interest cards of the men's organization would provide relevant data. The women's groups, as a community service, might have a talent file of pertinent information. If this information is not available then the canvasser could make his own inquiry. All of this work is a part of the candling process.

Candle Results

Candling results is most important. The technique is a matter of the committee studying the total amount of the pledges and then comparing it with the budget. It means devising ways of securing additional contributions or paring down items in the budget.

At this session reports of the canvassers should be heard and these workers should be recognized. Many churches hold a dinner in the evening so that it becomes a fellowship hour as well as a report session.

There will undoubtedly be additional visits to be made because someone was out of town or for some other reasons. Such cards should be returned and marked, then reassigned.

Candling results will show that there were failures. However, you will know the reason for such in most cases and you can begin to solve the problem. Some of these cards might be reassigned unless the answer was a definite "no." At any event, the list of these members should be handed to the pastor who will want to make a pastoral call to enlist the general cooperation of the people involved.

Candling pledges answers financial problems.

They Say; What Say They? Let Them Say

A FAMILY CHURCH SCHOOL

I have noticed that your magazine often has good articles concerning church schools. However, I always notice that all articles I have ever read follow one particular type of organization. That is some form of a departmentalized church or Sunday school. Has anyone ever advocated a "family plan" church school?

By a family plan I mean a school which includes in each class members from each age group. In a small school in which I worked in Seattle, Washington we had only about thirty members, and divided this into four groups. In each group we had adults to supervise

the teaching of the lessons, and to supervise in their particular group outside activities, and absentee follow up.

I realize that you do not specialize in this type of work, but since talking to the proper officials of my denomination I have come to the conclusion that they are only interested in the *status quo*.

It is argued that in this plan the principles upon which our schools are built, are destroyed. That is, that those of a particular age group should be together. If information only is to be brought to the learner, this may be true. But in a family type grouping there is a greater opportunity for democratic action because of the fact that this is the way we live in the world.

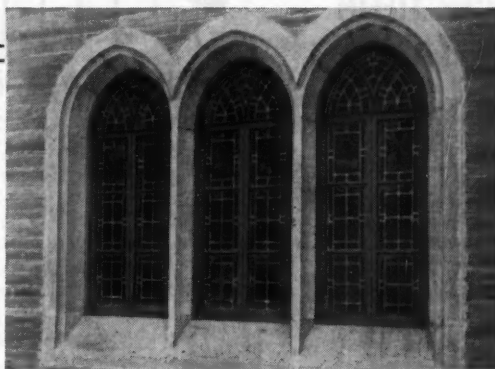
When any one group is large enough it can be split, and with each part there is still the nucleus, just as when the living cell separates to form two new organisms. In the system now in operation a class is broken when it is parted, and an entirely new person comes to teach one group.

It may be that there would still be a need for an adult class for those who might be disinterested in this newer plan. Then too, there may still be a need for a class of the very youngest who might be a distraction of a sort in the group plan.

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the youngest child. The parents can train their older children to help those who are younger. This same order is the key to the "family plan" school program.

Discipline problems, if any, could be settled within each group. Any hand-work or homework of the younger students would have adequate supervision from the older members of the group. This in turn would utilize the energies of each member.

Cecil L. Wincard
Enid, Oklahoma



The Host in the Waste Box

OLAF BROSTROM

O crumbs of God!

But yesterday upon the table of remembrance,

So stained with juice which was symbolic

Or the very very blood of Christ.

Now crassly, cruelly, tossed into a box for wastes.

A surge welled up as if an echo of an anguished cry,

"Eli, Eli, lama sabachthani?"

"O man, hast thou, so quickly, turned Me out?"

O bread, the broken body, and the sacrificial cup,

When lost the sacred Host and cruent Element

Its power of testimony?

A stranger may take up and eat as if 'twere common stuff.

A straying dog may sniff, . . . a mouse may gnaw,

Or sewerage mix with it when placed in a disposal's maw.

But he whose hand without discernment

Cast the emblems down. . . ?

Pray, let these be forgiven! They sensed not what they did.

PELOUBET'S SELECT NOTES FOR 1955

By WILBUR M. SMITH

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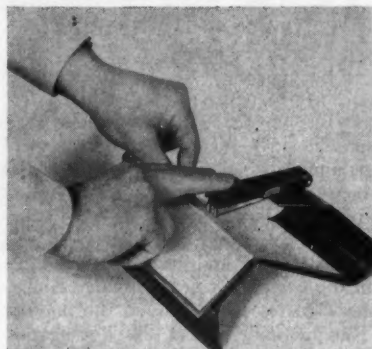
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BACK TO BIBLE BROADCAST EMPLOYS CHANGEABLE SIGN

Bible verses and admonitions changed regularly and used effectively day or night are being featured by the Back to the Bible Broadcast, Lincoln, Nebraska. The new changeable copy sign erected by the State Display Neon Company of Lincoln embodies a two-faced Wagner changeable copy panel which measures five feet high by six feet wide. The sign can accommodate five lines. Wagner 6-inch translucent red plastic letters are used to form the copy. Wagner has prepared for churches a brochure of this type of changeable copy display which is available upon request. Code No. 11541.

Use the attached coupon to obtain information about New Products mentioned on this and other pages. Indicate on the card the Code Number and manufacturer of the item in which you are interested. Mail to CHURCH MANAGEMENT, INC., 1900 Euclid Avenue, Cleveland 15, Ohio.



SOMETHING NEW FOR STAPLING FOLDERS

A new device has just been placed on the market by Bostitch which will be welcomed in many church offices which must occasionally staple folders. The manufacturer says that if you make up programs, by-laws, rosters, programs, or other mimeographed folders, you know what a job it is to locate staples exactly in the fold. The new stapling device does this job quickly, easily and accurately. The machine is priced so low that Bostitch feels that almost any organization that ever gets out a folder of more than four pages will find it an attractive investment. Folders of eight to 128 pages of medium weight paper, of any length and up to 12 inches wide, can be handled by the new Bostitch product. Code No. 11542.

CHART GIVES DETAILS ON FLOOR CARE

A detailed chart is now available giving the sexton complete information on finishing and maintenance material specifications for all kinds of floors. Publisher of the floor care chart is The American Floor Surfacing Machine Company, manufacturer of floor surfacing and polishing machines and portable tools. If, for example, you have floors of cork, concrete, linoleum or asphalt tile, the chart tells you which of the company's finishes to use for normal or rapid drying. American's chart is part of a larger prepared file of floor care information which is used to answer specific questions and problems submitted by interested individuals. Copies of the chart are available to churches. Code No. 11543.

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NOVEMBER 1954

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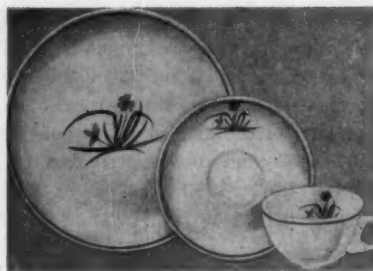
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ABOUT NEW PRODUCTS
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TO CHURCH MANAGEMENT



CHINA FOR THE CHURCH KITCHEN

China for the church kitchen is offered in two new patterns by The Walker China Company, manufacturers of genuine vitrified chinaware. For use at thousands of church dinners, Walker presents the "Lotus," as shown in picture, an attractive floral design in soft shades of pink and gray. It is available on the company's new roll-edge coupe-shape plates as well as on the popular "Narrim" and regular roll-edge shapes. The "Flare" pattern has an air-brushed border featured in green or maroon on white body. One edge of this border fades off, which lends beauty and interest to this striking yet simple design. It is available on a choice of shapes. Descriptive material and name of your nearest dealer is available upon request. Code No. 11544.



CATALOG GIVES DETAILS ON COOKING EQUIPMENT

Valuable data for selecting proper cooking capacities for institutional needs are described in a new 24 page catalog specifying in detail the complete line of Akron Electric Cooking Equipment, according to an announcement by Associated Products, Inc. Specified in the new catalog are the master range, diet ranges, broiler, griddles, spreaders, ovens, fryers, hotplates, warmers, steamers, and complete Marine Equipment. Well illustrated and incorporating many mechanical drawings this new two-color catalog is available to churches. Code No. 11546.

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TODAY



"FOLDING WALL" ANTI-NOISE MAXIMUM SPACE FACTOR

If more than one class meets in a room on Sunday morning the "folding wall" may be the answer to noise control as you try to make maximum use of space. Richards-Wilcox asserts that it is possible to have two or more classes in session in the same room, simultaneously, by using the new R-W "40 Decibel" partition sound retarding doors. Each R-W partition has a built-in sound retarding value that is equal to a 4-inch clay tile plastered wall! Which means, says Richards-Wilcox, no more noise, no more distracting voices. The company will be glad to supply material for study by the church building committee. Code No. 11545.



NEW LECTERN IS ADJUSTABLE

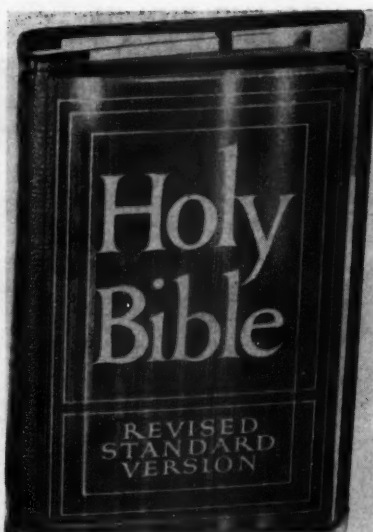
With a flick of a switch a speaker can raise or lower the Hi-Lo lectern top to the level that suits him, says the Detroit

Lectern Company, in introducing the new motor driven speakers stand. Company President H. F. Roy declared that "all lecterns have been built for the average man but we don't see many average men using them. The users actually range from a little over five feet to over six feet tall." Hi-Lo standard model measures 24-inches across the front, 20-inches deep, and is adjustable in height for a range of eight inches from a height of 38 to 46 inches at the back. Complete descriptive literature is available on Hi-Lo. Code No. 11547.



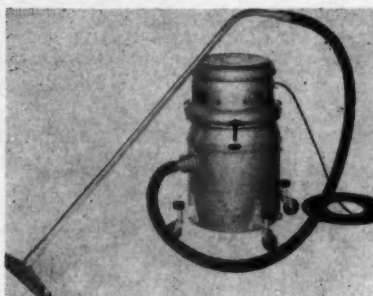
THE FRIARS LIGHT

Ender-Monarch Corporation offers to the church market "The Friars Light" with the claim that efficient lighting can be achieved without sacrificing beauty of style and design. The manufacturers feel this product fills a void in church lighting with its ingenious use of floodlights and fluorescent bulbs in a combination which gives churchgoers plenty of light by which to read and yet creates an ecclesiastical atmosphere. Angel figures carved in plexiglass may be set at alternating corners of the polygon or hexagon and are edgelifghted for a striking effect. Friars Light can be hung by chain from high ceilings or when provided with incline sides, to increase the spread of light, can be used in lobbies, vestibules, dining rooms and many other places in the church edifice. A handsome wall bracket is furnished to match the hanging piece. Code No. 11548.



ACETATE COVER FOR NEW REVISED STANDARD BIBLE

To protect and preserve the new Revised Standard Bible, the Joshua Meier Co., Inc., manufacturers of V.P.D. (visible, protective, display products) has designed a specially reinforced transparent acetate cover. Black leatherette bound and metal-cornered for extreme durability, the cover is made of heavy 7½ point clear cellulose acetate. It has two leather reinforcement strips at the backbone points of wear. Code No. 11549.



JUMBO CLEANING FEATURES "FOOLPROOF MOTOR"

The Kent Company, Inc. introduces its new Jumbo Vacuum Cleaner, considered ideal for churches, with these two added features: a "by-pass" motor with a separate air current for cooling; and disposable paper filter bags. Because the by-pass motor cannot be damaged by moisture in the vacuum air stream, the new Jumbo unit is ideal for wet or dry pickup. Actual capacity is one and one-third bushels of dirt or nine gallons of water. Dry vacuuming of floors, carpets, mattresses, furniture, is made easier by use of a disposable paper filter bag, thus eliminating messy clean-up time when emptying the contents of the cleaner. The Jumbo weighs only 66 pounds and is highly maneuverable. Code No. 11550.

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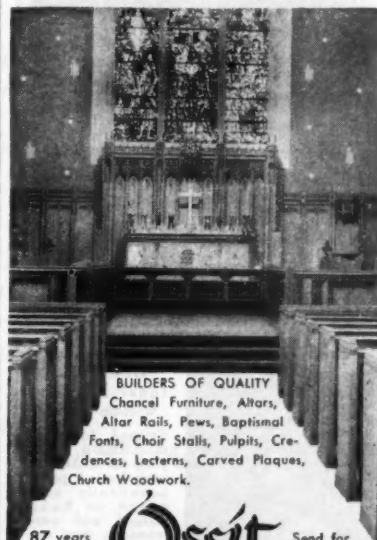
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METHODIST DEDICATE CAPITOL HILL CHAPEL

High Government officials attended ceremonies dedicating the first chapel on Capitol Hill in Washington, D.C., located in the Methodist Building opposite the Capitol building and across the street from the U. S. Supreme Court. Bishop William C. Martin, president of the National Council of Churches, conducted the ceremony.

FUNDS AND FUN IN

Lord's Acre Project

A. D. BURROUGHS*



Photos by A. D. Burroughs

Upper: Pastor Buchanan (back to camera) checks last minute instructions as equipment is made ready for the planting of 55 acres.

Lower: Good fellowship is one of the compensations for the hard work.

THE Richland, Indiana, Methodist Church, under the guidance of their pastor Romule Buchanan, has begun to count the farm project as an annual

*Richland, Indiana.

event for fund-raising and pleasant fellowship. Known locally as the Lord's Acres program, this event creates much publicity, much money needed for church activities, and even more important much fellowship shared with

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church members and others outside the church who are drawn into this spiritual circle through this successful project.

In the conference year 1952-1953, the Richland Methodist Church in Richland, Indiana (population 350) faced the problem of raising more financial aid. For the first time in the history of their church, they had become a 'station' charge. This involved (1) the doubling of the pastor's salary and substantial increases in Conference Apportionments, and (2) the purchase of a \$7,000 parsonage home.

A one-day plowing and planting plan was arranged. Thirty-five acres of farm ground were rented, and fifteen sets of farm equipment and voluntary labor were offered. Gasoline was donated by two local oil companies. While the men of the church, voluntary workers, and the pastor were operating the fifteen sets of equipment, the women and children of the church were busy preparing the huge dinner under the trees on the farm. A local professional photographer of the church was on hand to take photos, and a movie-camera church hobbyist recorded the event on film for a movie shown later at the church.

The thirty-five acres were plowed and planted, with time out for a long lunch, by three o'clock in the afternoon. It is estimated that \$486 in labor was contributed that day.

This spring, the Lord's Acres program was in full-swing on a still-larger scale. Fifty-five acres have been rented, and plans include two-days, one for plowing, and one for planting the soybeans. This year, ten sets of equipment plowed the fifty-five Lord's Acres in one day of March. A May day was set aside for the planting of the soybeans. Again, the equipment, the labor, and the big dinner by the women were all donated to the Church Lord's Acres project. Gasoline was donated, too. With a good farm season, the Richland Methodist Church reports that they anticipate a near \$1000 from their Lord's Acres project in 1954. But they all are quick to agree that the fellowship enjoyed, the attraction of the event for those out of the church, has been the greatest harvest of all.

PROTESTANTS, CATHOLICS COOPERATE IN ALCOHOLISM STUDY

A seminar on the theme "What Should The Churches Do About Alcoholism?" met the last week in September under the joint sponsorship of the New Hampshire Council of Churches, Roman Catholic Bishop Matthew F. Brady of Manchester and the Division of Alcoholism of the State Department of Health.

This was the fourth annual conference on alcoholism at North Conway,

New Hampshire. Speakers included Father Thomas M. Foley of Medford, Massachusetts, whose subject was "The Roman Catholic Approach to Alcoholism," and Protestant Episcopal Bishop Charles F. Hall of New Hampshire who discussed "Teachings of the Churches in Respect to Alcoholism."

The aim of the annual seminars is "to assist clergymen to evaluate the contributions of the churches to the prevention of alcoholism." The inter-faith character and widespread interest of the clergy was praised by David A. Works, rector of Christ of Christ Church, North Conway, and head of the local arrangements committee. He said "It is inspiring to know that Christians in New Hampshire are united against the public enemy which now darkens the lives of more than twenty-four million Americans and takes its toll without respect to creed, or race, or social class."

MINISTERS' FAMILIES LARGER

Families of ministers now are a little larger than those of the "average" American, reversing a trend which existed for many years. The *Eugenics Quarterly* reports that a survey of Congregational ministers showed that in 1949 the fertility rate per 100 ministers was 331 while that of the over-all average for 100 white males totaled 324. The larger families for ministers showed up in each year since 1940, but before that time those outside the clergy had the larger families. The *Quarterly* said that it is reasonably certain that the figures for Congregational ministers would apply to any group of Protestant ministers of such size in the United States. The survey was carried out by Bedros Baharian, minister of the Quincy Point Congregational Church, Quincy, Massachusetts, and Mrs. Betty U. Kibbee of the Population Reference Bureau, Washington, D.C.

IS A FUND RAISING FIRM NECESSARY?

Throughout these record post-war church building years the question most frequently heard has been: Is a professional fund raising firm necessary to obtain the money required for our church building program? Ketchum, Inc., fund raising specialists for 35 years, present some convincing reasons why the answer should be "yes" in a booklet just published. The booklet will help church building committees think through the question of the best way to obtain pledges that turn into dollars on schedule. Guaranteed success is the goal of every committee and the booklet explains Ketchum's approach in achieving this end. A copy of the booklet may be obtained by writing *Church Management*.

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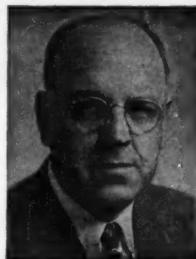
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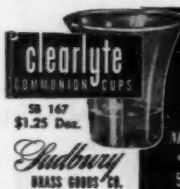
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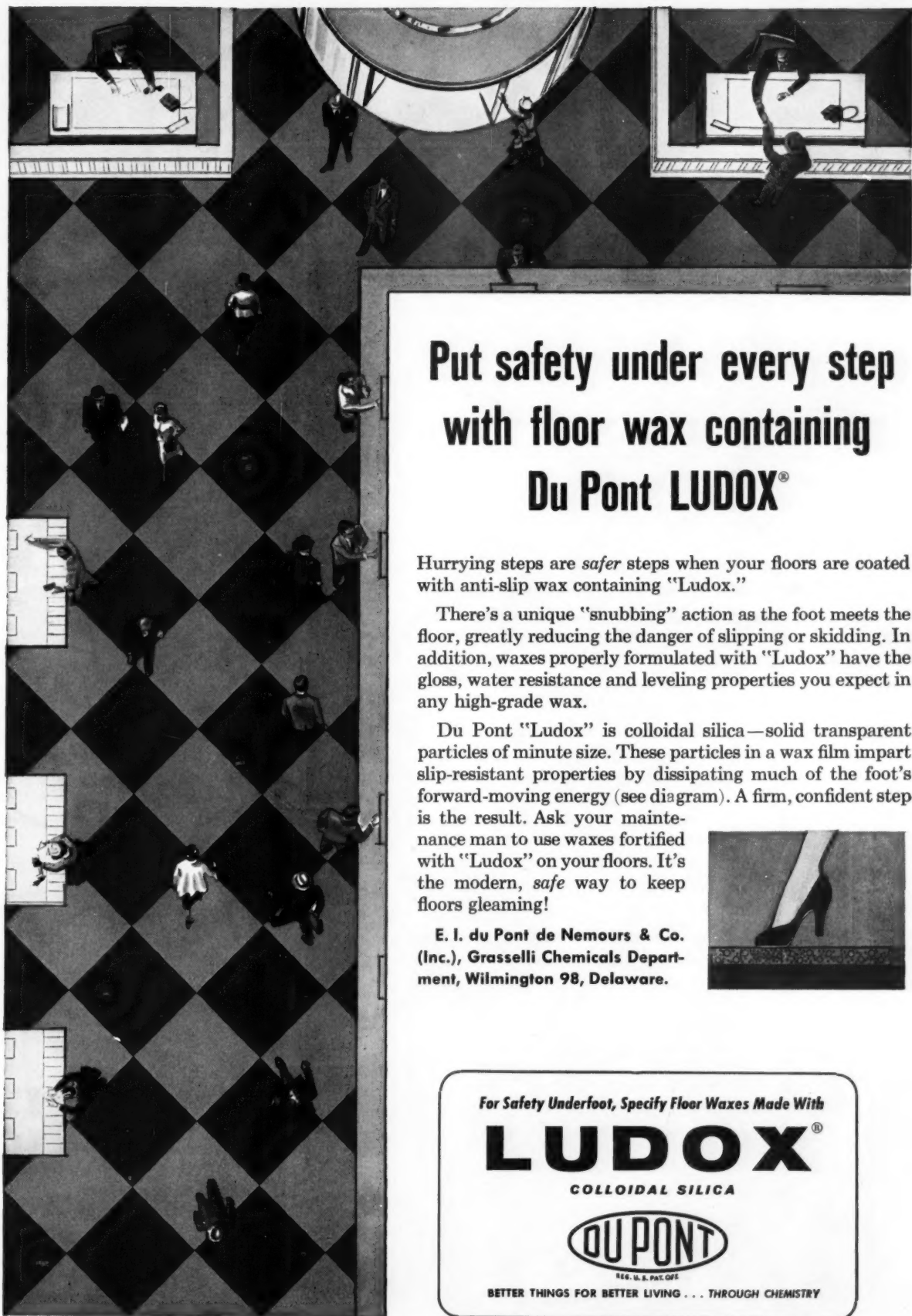
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